

THE JUDGMENT OF GOD IN THE PERSON, WORK
AND TEACHINGS OF JESUS:
A CRITICAL AND EXEGETICAL STUDY IN THE
SYNOPTIC GOSPELS

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Doctor of Philosophy

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PREFACE

The topic to which I shall address myself in the forthcoming pages is "The Judgment of God in the Person, Work and Teaching of Jesus in the Synoptic Gospels: A Critical and Exegetical Study." This is a vast subject, and lest we lose ourselves in its vastness, it would be well as we begin to delineate the nature of our study, to examine our motives and outline the principles which we shall be governed.

This is first of all a study of the judgment of God. Everything that is said will be oriented directly and deliberately to that end. I make no apology for thus limiting my study. It is my conviction that the full understanding of this subject is the greatest single need in the field of modern theology. In the theology of the modern world, especially of America, there is a prevailing tendency to overstress the love of God and to ignore His wrath and the other darker aspects of His nature.¹ In the words of Bishop Temple, "this seems to involve a conception of God as so generally tolerant as to be virtually indifferent, and deprives the belief in immortality of a moral stimulus to a moral reaction."² That we have only

1. Cf. H. H. Johnson, *The Christian's God*, translated by Olive Wyon (Philadelphia: Westminster Press, 1947), pp. 447, 467-468, 478. So also *ibid.* 444.

2. William Temple, *Christianity and the Modern World* (London: Macmillan Co., 1955), p. 438.

PREFACE

The topic to which I shall address myself in the forthcoming pages is "The Judgment of God in the Person, Work and Teaching of Jesus in the Synoptics: A Critical and Exegetical Study." This is a vast subject, and lest we lose ourselves in its vastness, it would be well as we begin to delineate the nature of our study, to examine our motives and outline the principles by which we shall be governed.

1) This is first of all a study of the judgment of God. Everything that is said will be oriented frankly and deliberately to this great theme. I make no apology for thus limiting my study. It is my conviction that the full understanding of this subject is the greatest single need in the field of modern theology. In the theology of the modern world, especially of America, there is a prevailing tendency to overstress the love of God and to ignore His wrath and the other darker aspects of His nature.¹ In the words of Bishop Temple, "this seems to involve a conception of God as so genially tolerant as to be morally indifferent, and converts the belief in immortality from a moral stimulant to a moral narcotic."² What we have is only

1 So Emil Brunner, The Mediator, translated by Olive Wyon (Philadelphia: Westminster Press, 1947), pp. 447, 467-468, 478. So also MMW-544.

2 William Temple, Nature, Man and God (London: Macmillan Co., 1935), p. 456.

half a God, a God stripped of that half of His nature against which His love strikes fire. This is certainly not the God whom I find revealed in scripture. I feel, with Bishop Temple, that there is a great need to completely rethink this subject of the nature of God. With only half a God, there can be only half a Gospel, and with only half a Gospel there can be only partial salvation, which is no salvation at all. The lukewarm theology of partial salvation is the curse of the modern generation. As a remedy for this I have undertaken this study of the judgment of God. I am convinced that here, in the judgment of God, is the very centrality and fulness of the nature of God. Here is the very essence of the Holy Spirit. Here is the very heart of the Incarnation. Here is the very life of a vital theology.

2) Secondly, this is a study of the person, work and teaching of Jesus in the Synoptic Gospels. I shall make much use of the Old Testament, of extra-Testamental literature and of the various books of the New Testament, but my emphasis will be fully and frankly on the Synoptics. I do so because it is my conviction that Jesus Christ has given the fullest and most authoritative revelation of the nature of God, and it is in the Synoptics that we find the most accurate and detailed account of this revelation.

I shall concentrate on the Synoptics for another important reason. I do so because the Synoptics have fallen into great disuse as a source of Christian theology. All too

much of modern Christian theology is written from an historic standpoint. After a brief nod is given to the New Testament evidence, the theologian outlines the development of the doctrine through the ages, and often makes no attempt to distinguish between the teaching of Jesus and that of later New Testament writers and theologians. I fully recognize the value of the historic approach, but I am concerned with the danger of confusing the history of Christian theology with Christian theology itself. Too often historical studies are the history of error, and the more the theologian piles the history of one error on top of another, the more he tends to perpetuate the error. The tendency for the historical theologian is to read into the Synoptics the beliefs of earlier thinkers, or to read back into the mind of Jesus beliefs of later thinkers found in the historical study. The tendency for the reader of historical theology is to become an eclectic and make up his own doctrine out of a combination of what he feels are the best elements of all the various approaches to Christian truth. Thus error is given a semblance of truth, and so perpetuated. The one great corrective of such tendencies is to go to the primary source of Christian theology, the life and words of Jesus Christ.

Another unfortunate trend, illustrative of the point I have been making, is the tendency of the modern theologian to derive his theology entirely or primarily from the writings of the Apostle Paul. A brief glance at the scriptural indexes of some of the greatest and most recent works

on theology will indicate the correctness of this observation. If there be any truth in the idea that Christianity is the revelation of God in Jesus Christ, then certainly even the Apostle Paul is a secondary source. Out of my study of the Synoptics, there has grown the conviction that one of the reasons for this modern neglect of the Synoptics is the belief, expressed or unexpressed, that the Synoptics are not a scholastically sound basis for any theology. Much of this feeling comes as the result of a generation of Synoptic skepticism, led by the German school of Form-Criticism. Out of my study has also come the conviction that such skepticism is unfounded on clear, honest scholastic grounds. It will therefore be one of the major burdens of this dissertation to demonstrate that a Synoptic theology is critically tenable, and logically inescapable.

3) In the third place, this is a critical and exegetical study. My method will be that of the critical exegete. I use this method because it is my conviction that critical scholarship is here to stay. Any scholar who attempts to exegete the Synoptic Gospels without taking into account the discoveries in the fields of textual, source, historic, literary and form criticism is living in a fool's paradise and doing an injustice to the very scripture he claims to revere. In operating upon the word of God, he is deliberately choosing blunt, time-worn tools instead of the keen, sharp tools, the latest methods, which God has placed in his hands. The only result can be less than the best.

I shall take full cognizance of the successes and failures of the Form-Critical movement. There is no other movement in modern history that has wielded a greater influence, for good or ill, upon Synoptic exegesis in particular and Christian theology in general. It is my conviction that this movement has spent its force and that the forces of exegetical common sense are bringing us back to a recognition of the authenticity of the Synoptic material. It is also my conviction that this "Form-Critical revolution" has taught us that never again dare we allow the exegetical obscurantism of the "literal word" to dominate the field of Synoptic scholarship. The last generation of extreme critical scholars tore the Synoptics apart. It is the task of this generation to put them together again, but along the new, resiliently strong lines of positive critical scholarship.

4) In the fourth and final place, this will be an exhaustive study. It will be long and technical. I do this deliberately for two reasons. I do so because so many of my exegetical positions are new, or at least not adequately developed by competent scholars, that I feel I must prove my case every step of the way. I do so also as a protest against a generation of exegetical "short-cutting," of exegetical "declamation" that has substituted assertion for evidence, assumption for proof, and has produced a Synoptic chaos that is an affront to the modern Christian intelligence. If the Gospel of Jesus Christ, rather than the opinions of count-

less scholars, is to survive, then it is the duty of the Christian scholar to base his Synoptic exegesis upon factual evidence, logically and fully demonstrated.

It will be noted that this dissertation is written in American idiom. This is also done deliberately. The British idiom is a foreign tongue which I make no claim to have mastered, and I beg the indulgence of the British reader in this regard.

J. Arthur Baird
The Manse
Burney, California

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CHAPTER I

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THE FORM-CRITICAL PROBLEM

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The authentic words of Jesus. There is a general trend of skepticism today in the field of Synoptic exegesis which would cast grave doubt upon this assumption. The strongest single influence in this trend has been the so-called "Form-Critical School," whose roots trace back almost to the Reformation, but which came to full flower just after the first world war. This school of thought is without question ***** by potent single factor in the realm of Gospel exegesis, either in Europe or in America, and anyone intending to do work in this field must first come to terms with it. So important do we consider the Form-Critical challenge to Gospel validity that we feel it necessary to devote these first four chapters to answering that challenge and to establishing a valid basis upon which to build the considerable exegesis to follow.

THE HISTORICAL SETTING

The forces that produced the Protestant Reformation were the same forces that fostered the movement of Biblical criticism which has reached its most extreme and negative form among the

CHAPTER I

THE FORM-CRITICAL PROBLEM

HISTORICAL EXPOSITION AND EVALUATION

It is our intention in this work to examine the Synoptic Gospels in order to discover there what Jesus had to say concerning the judgment of God. Behind any such attempt lies the initial assumption that in the Synoptics it is possible to find the authentic words of Jesus. There is a general trend of skepticism today in the field of Synoptic exegesis which would cast grave doubt upon this assumption. The strongest single influence in this trend has been the so-called "Form-Critical School," whose roots trace back almost to the Reformation, but which came to full flower just after the first world war. This school of thought is without question still the most potent single factor in the realm of Gospel exegesis, either in Europe or in America, and anyone intending to do work in this field must first come to terms with it. So important do we consider the Form-Critical challenge to Gospel validity that we feel it necessary to devote these first four chapters to answering that challenge and to establishing a valid basis upon which to build the considerable exegesis to follow.

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adherants of the Form-Critical School. The spirit of the reformers was a mixture of two contradictory, yet at the same time complementary, desires for freedom and for authority in religion. The spirit of freedom manifested itself in the repudiation of ecclesiastical tradition as the final arbiter in the interpretation of Scripture and the formulation of doctrine. The desire for authority manifested itself in the substitution of the letter of Scripture for the decree of the church as the final standard of faith and practice. For Luther it was Scripture, as the direct work of the Holy Spirit, which determined what the church was to say on any matter. It is true that Luther was able to recognize discrepancies in the New Testament, and that he held the various books to be of different relative value.¹ In the last analysis, however, Luther seems to have held that in so far as he provided the illumination necessary to the human authors, God was the author of Scripture, and that therefore Scripture, with some minor qualifications, was inerrant and of absolute authority.² Calvin, following much the same pattern as Luther, was able to recognize discrepancies in Scripture, rejecting II Peter as not genuine. Calvin, however, refused to attack the Synoptics, attempting to explain away most of their difficulties,

1 Zahn, "Verbal Inspiration," (unpublished Ph.D. thesis, Faculty of Divinity, University of Edinburgh, Edinburgh, Scotland,), p. 147.

2 Ibid., pp. 168-173.

and asserting that Scripture was verbally dictated by the Holy Spirit.³

Calvin and Luther were not nearly so rigid in their definition of the "Word of God" as were Revetus, Voetius and Buxtorf the Younger, who followed them.⁴ These men and others of their contemporaries developed the concept of the verbal inerrancy of Scripture which received its most extreme expression in the "Formula Concensus Helvetici," drawn up by Heidegger in Zurich in 1675, where the inspiration of the Hebrew vowel points was set forth as an article of faith. The result of this Protestant scholasticism, which developed out of the Reformation, was that one source of doctrinal authority, the church, was merely replaced by another, the literal word. The Scholastic method of exegesis, which was the corollary of the theory of verbal inerrancy, was that of a minute examination of the literal word in the original Hebrew and Greek.

One extreme usually begets another, and it wasn't long before this rigid Scholastic position was attacked. One of the first significant voices raised in protest was that of Hermann Samuel Reimarus (1694-1768). "We are justified," wrote Reimarus, "in drawing an absolute distinction between the teaching of the apostles in their writings and what Jesus himself in his own

3 "Hence also we infer that nothing else was permitted to the apostles than was formerly permitted to the prophets--namely to expound the ancient scriptures, and show that the things there delivered and fulfilled in Christ: this, however, they could not do unless from the Lord: that is, unless the Spirit of Christ went before, and in a manner dictated words to them." John Calvin, Institutes, IV.VIII.8.

4. Zahn, op.cit. pp. 323, 326.

lifetime proclaimed and taught" (QHJ-16). Thus was the thin edge of the wedge driven between the teaching of Jesus and the words of the Synoptic Gospels. A generation later David Friedrich Strauss, in his "Life of Jesus" (1835), attacked the Reformation position by the application of the concept of "Myth" to the life and especially to the Messiahship of Jesus. For Strauss, "a purely historical presentation of the life of Jesus was, in that first period, wholly impossible; what was operative was a creative reminiscence acting under the impulse of the idea which the personality of Jesus had called to life among mankind."⁵ It is this "creative reminiscence" which is the source of the "Myth" of Jesus' God-manhood, the perfect representation of the highest idea conceived by human thought. This in effect amounted to the complete repudiation of any factual, objective value in the Gospels as evidence to the life and teachings of Jesus.

This growing Gospel skepticism, mainly a German phenomenon, was carried forward by Wilhelm Wrede, who violently attacked the validity of the Gospel records from a position more factual and objective, and so more damaging than even that of Strauss. In his classic work, "The Messianic Secret in the Gospels" (1901), he asserted that we have no right to assume that Mark gave us a true portrait of Jesus. What we have is rather a picture of Jesus as seen through the eyes of

5 Ibid., p. 80

others. He maintained that Jesus did not believe that he was the Messiah, but that his messiahship was a theory imposed by Mark upon the narrative.⁶ It is, however, in the disciples of Wrede, Martin Dibelius and Rudolph Bultmann, that we find this critical skepticism carried to what is perhaps its greatest and most convincing extreme. They have developed the methodology which is the corollary to the views of Strauss and Wrede, a methodology which deals primarily with the "Early Church" and its influence on the Gospels, rather than with the words of the Gospels themselves. We shall turn to Dibelius and Bultmann in a moment. What we wish to point out here is that historically the Form-Critical school represents in varying degrees the repudiation of the authority of the literal word, and of its validity as a source of the life and teachings of Jesus. As such, it stands as the opposite swing of the pendulum from the position of Protestant Scholasticism as expressed by the Formula Concensus Helvetici.

EXPOSITION OF FORM-CRITICISM

Martin Dibelius. Form-Criticism found its first consistent exposition in the works of Martin Dibelius, especially in his classic work, "Die Formgeschichte des Evangeliums," first printed in 1919. He defined "Formgeschichte" as "the literary

6 For a fine critique of Wrede's position see Raw.

criticism of the forms in which ideas, thoughts, reports, descriptions, etc. are passed on orally or in writing." From the form of a writing one could determine the original purpose and practical application of the material. This form then was, as he called it, "a sociological result," the ultimate origin of which was to be found in the primitive Christian community. Dibelius began by positing a period of from twenty to thirty years during which the traditions of Christianity were passed on solely by word of mouth. "The company of unlettered people which expected the end of the world any day had neither the capacity nor the inclination for the production of books, and we must not predicate a true literary activity in the Christian Church of the first two or three decades" (FTG-9). During this "Oral period," the needs of the early community for the teaching and especially for the preaching of the Word provided the "original seat of all tradition about Jesus" (FTG-14). Dibelius began his exposition with the sermons in Acts which indicated to him that even in the early days the sermon had a settled plan. First came the Kerygma, or short message, then the proof from Scripture, and finally the call for repentance. Unliterary men thus created a definite "form" of literature, not as biography, but strictly for the purposes of Christian propaganda.

Having thus identified the causes and setting from which the original tradition developed, Dibelius then went on to identify five distinct forms which developed out of the neces-

sities of the sermon. The normal unit he called a "Paradigm," a short narrative, valued mainly for the saying of Jesus which it intended to set off. These Bultmann called, "Apothegms." We might call them "sermon illustrations." They are typified by their isolated existence, by an external "rounding-off," by the brevity and simplicity of the narrative, by the colouring of the narrative in a thoroughly religious, i.e. unworldly, manner and by the way the Paradigm "reaches its point in, and at the same time concludes with, a word of Jesus" (FTG-56). Dibelius listed eighteen such Paradigms in the Synoptics and assigned them a relatively high degree of historicity.

The second unit of the tradition Dibelius called "Novellen" or "Tales." These were stories told to show Jesus' power over disease and over the forces of nature. "Their formulation shows clearly that they were not created for the aims of preaching..." (FTG-70). They were employed by "tellers of tales" who would relate stories of Jesus characterized by a breadth of descriptiveness, a certain pleasure in the narrative itself, and their topical character (FTG-70).

Another group of material with Form was identified by Dibelius as "Sayings" which served the purpose of catechetical teaching, and which were of general application. A further group was that of legends, religious narratives of a saintly man in whose works and fate interest is taken. The birth and infancy stories are listed here. The passion narrative he called a "personal legend." The final category of Gospel mat-

erial with Form Dibelius listed as "Mythen." This identifies stories which describe a many-sided interaction between mythological, but not human persons. The three he listed were the baptism, temptation and transfiguration stories.

As to the trustworthiness of these forms, Dibelius has this to say: "the nearer a narrative stands to a sermon, the less is it questionable, or likely to have been changed by romantic, legendary, or literary influences" (FTG-61). Mere existence as a Paradigm, however, does not prove a narrative's authenticity. The subjective element of the preacher greatly obscures the original word of Jesus. The Tale is the next remove from authenticity, many of the tales being taken over from non-Christian stories in which the Church saw the portrait of Christ as they believed in him. The legends are for Dibelius the least authentic, for they developed on the periphery of the tradition, and represent a "literary tradition."

Rudolph Bultmann. No sooner had Dibelius' highly original work been published than Rudolph Bultmann, then professor of Theology at the University of Giessen, published, in 1921, "Die Geschichte der Synoptischen Tradition," a work carrying forward the thesis of Martin Dibelius. His main purpose, which he stated in the opening pages of his book, was to give a picture of the "einzelstücke," the single units of the tradition, from their origin to their formulation in the Synoptics, in order to arrive at the original meaning and character of these units (BDG-3). He drew his conclusions from an investigation

of four major sources: The "redenstoff" of the Gospels, the words and history of the Rabbis, the Hellenistic literature, and finally folk-story literature in general (BDG-4). Bultmann maintained that the traditional material of the Synoptics, mostly of doubtful historical value to begin with, was heavily edited by the Evangelists. The evidence for the work of the "Early church" Bultmann found in the correspondence of the Synoptics to the "Laws of Style" which he induced from his study of the above list of material. He disagreed with Dibelius in many ways. He failed to see that the primary aim of the churches was preaching, or that the material was determined by the needs of such preaching. His own view was that much may be assigned to the controversies in the early church. Bultmann listed four main categories of the tradition which have form: (1) Apothegm stories, sayings of Jesus for which the surrounding narrative serves merely as a framework; (2) Sayings, which he divided into five subdivisions, wisdom words, "I" words, prophetic and apocalyptic words, law words and community rules, and parables; (3) Miracle stories, full of detail with the interest on the miracle for its own sake and circulating in self-detached units; (5) Legends, stories about Jesus, "which are not, properly speaking, miracle-stories, but which nevertheless have no historical but a religious and edifying character" (BDG-260).

See Bultmann, From Criticism, A New Method of New Testament Research (translated by Frederick C. Grant), p. 81.

3. Some of the most sympathetic treatments in English have been those of H. H. Wiersbe, History and Interpretation in the Gospels, and Frederick C. Grant, op. cit.

As a result of his investigations, Rudolph Bultmann found himself forced to throw out most of the Synoptic tradition as unauthentic development within the Early Church. He later defended himself against the charge of skepticism which was inevitably hurled against him by insisting that

the investigation of the sayings of Jesus leads to a considerable uncertainty, but it does not end in complete skepticism. By no means are we at the mercy of those who doubt or deny that Jesus ever lived ... the character of Jesus, the vivid picture of his personality and his life, cannot now be clearly made out; but what is more important, the content of his message is or will be ever more clearly recognizable.⁷

POST-FORM-CRITICAL EVALUATORS

The extreme positions of Dibelius and Bultmann found much support on the continent, in Britain and the United States.⁸ There was also an immediate attempt to evaluate the Form-Critical method, and to assign it to its proper place of importance in the Critical Scheme of things. It is with this latter group that we especially wish to deal, for therein resides the heart of what we feel to be the answer to the Form-Critical school. It is interesting to note that those who have done the most significant work in the evaluation of Form-Criticism have a great deal in common, so much so that it is possible to identify here a definite school of thought which we shall call the "School of

⁷ Rudolph Bultmann, Form Criticism, A New Method of New Testament Research (translated by Frederick C. Grant) p. 61.

⁸ Some of the most sympathetic treatments in English have been those of R. H. Lightfoot, History and Interpretation in the Gospels, and Frederick C. Grant, op. cit.

Post-Form-Critical Evaluation."⁹

Emil Fascher, in his book "The Form Historical Method" (1924), sounded the first real note of what was to be an ever-growing critique of the Form-Critical School. First of all he roundly condemned the excessive skepticism of Rudolph Bultmann, a charge which was destined to carry much weight despite Bultmann's denial to which reference has already been made. Fascher objected that much that calls itself Form-Criticism is really something very different, for the basic requirement of the method, that it should argue from the form itself, is regularly disregarded by its proponents. For example, a Paradigm does not express a "form" so much as the "function" that examples of many types may fulfill. He sees Form-Criticism as only one tool among many which are available to the historian (FGT-17, 18), and sums up his judgment of the matter by asserting that "Form-Criticism is not in itself an historical tool; by itself it can tell us nothing of the truth or falsity of events narrated."¹⁰ This last is a damaging criticism, for in practice the Form Critics, by the very logic of their assumptions and their method, are forced to make value-judgments on the worth of the Synoptic evidence.

In 1928, B.S. Easton published his very important work, "The Gospel Before the Gospels," in which he makes a searching analysis

⁹ Professors William Manson and John Wick Bowman, two of this group, do not object to being so identified.

¹⁰ Emil Fascher, *op. cit.*, p. 223. This same criticism was stressed in 1927 by L. Köhler in his "Das Forgeschichtliche Problem des Neuen Testaments."

of Form-Criticism. To begin with, he elaborates on the argument of Fascher that "Form Criticism as a historical tool has a very limited utility" (p. 80). Form-Criticism can tell us that the manner of phrasing of the Synoptics is conventional, and it can explain the conventions; it can tell us why a certain wording was used and why certain details were added or omitted; it can tell us, within limits, something of the use to which the material was put, but beyond that it cannot go.

Easton's main criticisms, other than those already imputed to Emil Fascher, are as follows: (1) All Form-Critical classifications have a large artificial element. The Gospel writers were unconscious of literary types. These forms are rather superimposed upon the tradition by these Critics. (2) The Form-Critics fail to distinguish between a legend as a literary form, and the use of "legend" in the sense in which it is a value-judgment. "Granting that a story is recognizable in a literary sense as a 'legend,' we have not by that fact alone made progress toward appraising its historical value" (pp. 62, 63).¹¹ (3) All the pre-Markan material did not circulate separately. "If we are seeking for forms, we must look beyond the single sentences to the sayings groups" (p. 71). (4) Easton complains that Dibelius involves himself in the very charge of "arbitrary subjectivity," which he levels against his adversaries. (5) "The fundamental weakness in Dibelius's theory is that it rests on

11 So FGT, pp. 32, 33. So VGR, p. 135.

premises which are baldly theological. According to him, the earliest and purest Christianity occupied itself solely with an other-worldly ethic and an even more other-worldly apocalyptic; apparently this first church had no Christological interests at all" (p. 79). (6) Easton points out that Paradigms and stories show different tendencies, but not different dates of origin. "Neither need be the outgrowth of the other, nor need 'mixed' forms be preceded by 'pure' forms; why might not the preacher, the story-teller and the teacher be one and the same person?" (p. 80). (7) In defense of the accuracy of the Gospel record, Easton reminds us that the Gospel writers were men of strong conviction. They would have wanted to propagate their own ideas. That they did little of this is seen in the fact that we can reconstruct their positions only by minute critical analysis. "If they had felt free to treat it [the gospel] as cavalierly as certain modern scholars assume, they would have boldly filled its gaps to suit themselves" (p. 114). (8) Further evidence for the accuracy of the tradition comes from the very character of the material itself. There are many sections of Mark which he or his readers would have found completely lacking in immediate importance, for the "problems raised were assuredly archaic in his day. Jesus' dismissal of fasting for instance could have had only historical interest, and Mark (or some predecessor) had added a note (Mk. 2:20) to explain that conditions had changed" (p. 114). (9) In regard to Miracle stories Easton has this to say: "What Form-Critics forget in their treatment of the healing

miracles is that such stories, whether within or without Christianity, are based on common occurrences. Every religion has its cures that actually take place and so the value of Form Criticism in examining such stories is practically negligible" (pp. 135, 136). (10) There is only need to make one historical assumption, that an eye witness could remember what Jesus said and exclude what he did not say. Easton insists that it is not communities that create sayings, but rather individuals. The very excellence of the basic Synoptic material in contrast with the moralizing deductions sometimes drawn by the Synoptists in their editorial notes destroys the assumption that the tradition somehow developed to its present excellence by a gradual "community" process. And even if the community had individuals who could create this material, whence, Easton wants to know, came the genius which censored this material so that nothing was admitted to the tradition except that which had reached the highest level? In a classic statement, Easton charges that in maintaining this position, Bultmann and Wellhausen are, in effect, canonizing the entire Palestinian church (p. 118).

Vincent Taylor carried on the task of the evaluation of Form-Criticism in his book, "The Formation of the Gospel Tradition" (1933). He accepted with some qualification the Form-Critical assumption that the earliest tradition circulated largely as a mass of fragments (p. 38), and admitted that "the Form-Critics are right in urging the importance of the meetings of the community as the area in which the tradition developed, and also

in stressing the influence of the religious life of the first Christians as expressed in worship" (p. 36). He pleads that proper consideration be given to Dibelius' "constructive method," and that such creative imagination, as shown by Dibelius especially, be not entirely sacrificed to the interests of "sober" criticism. The most valuable service of Form-Criticism for him was that "it helps us to penetrate the hinterland of the decades from 30 to 50 A.D. and place ourselves in imagination among the young Palestinian communities,..." (p. 20).

Beyond those already mentioned, Taylor made other critical evaluations which must be cited. (1) "It is surely a mistake," said Taylor, "to regard Form-Criticism as an alternative to Literary and Historical criticism. Perhaps the Form-Critics would not contest this, but often they appear to proceed as if they had lighted upon a method which supercedes all others" (pp. 19, 20). (2) Furthermore, "They rest too lightly on the results of Source-Criticism, and, without adequately acknowledging the fact, are compelled again and again to have recourse to principles which belong to the study of historical tradition in general" (p. 20). (3) Taylor accepted the principle of form applied to the Paradigm and the Apothegm, but preferred to use the term, "pronouncement story," claiming that "Paradigm" was too general and too exclusively associated with the theory that the stories were formed under the influence of preaching, and that "Apothegm," by concentrating attention too much on the final word of Jesus, almost invites a depreciatory attitude to the narrative element

(p.30). (4) "Bultmann's tests of genuineness," he claimed, "are much too subjective. Can we get very far by selecting a few characteristic features in the sayings of Jesus, and by making these a touchstone by which we decide the genuineness of the tradition as a whole? ... Great teachers refuse to be true to type, even their own type" (pp. 108-9). (5) The Form-Critics seem to assume that if there was any development in the tradition, there is only one way in which it could develop, from simple to complex. Taylor, in an appendix, showed by experiment that at least today, in a classroom situation, just the reverse is the case. Details and adornment tend to drop out of the material. (6) Taylor pointed out that whereas Bultmann's five-fold classification of the sayings of Jesus is useful, its value is greatly lessened by the fact that rather than denoting "the popular forms into which an individual or a community unconsciously throws sayings," the terms in reality "do little more than describe stylistic features" (p. 31). (7) Taylor admitted that "we certainly can mark the kind of changes which later Evangelists have made in their sources," but added, "this must not be done in a mechanical manner and without regard to the special characteristics of the individual Evangelists; ... We may speak of 'laws of the tradition' if by these we mean ways in which the minds of those who handed down the tradition had a tendency to act; but we cannot treat these laws as if they described the work of machines, for there is always an 'unknown quantity' in the

of account the personality of Jesus, the fact that "the power of actions of men which defies calculation" (p. 33).¹²

One of the most extensive of the evaluations of Form-Criticism is that made by Ernest F. Scott in "The Validity of the Gospel Record" (1938). Although he insists that the substance of the message is essentially that of Jesus, he feels forced to admit with the Form-Critics that "we do not possess the ipsissima verba of Jesus" (p. 130). As we will point out later in this chapter, this admission is very probably influenced by his further agreement with the Form-Critics that the earliest period of Gospel Formation was entirely an oral period (p. 110).

It is beyond our present purpose to list all the argument of Scott in criticism of the position of the Form-Critics. We shall only indicate his arguments which go beyond those of the other evaluators of Form-Criticism, and which will not be specifically elaborated upon later. (1) First of all, for Scott, the theory that the Gospel message is different from the record which was written down long after Christ, when the real memory of him had grown dim, "and the church preoccupied with its message had taken no care to enquire into its history," has two fallacies. a) The first is the assumption that the making of the Gospel record was a late development. "Both the record and the message went back to primitive days" (p. 41). b) This theory, furthermore, leaves out

¹² Cf. W. E. Barnes, Gospel Criticism and Form Criticism, 1936, for a strongly negative analysis.

of account the personality of Jesus, the fact that "the power of God was manifested in very deed through a human life"(p. 42). "It is inconceivable," says Scott in a later section, "that memories of Jesus were not preserved for their own sake, but only survived because they happened to be used now and then by preachers as illustrations. A theory so absurd on the very face of it ought never to have found its way into serious criticism" (p. 69). (2) Rather than looking to preaching alone, or controversy alone as the formative influence behind the tradition, Scott would rather look to the early worship services where, following Jesus' own example (Lk. 4:20-21), when the early community met, a prophetic, messianic passage was read from the Old Testament, and then some incident of Jesus' life was recounted to show how he fulfilled the prophecy (pp. 73-4). Paul, in I Cor. 14:26, indicates that each one at those services was expected to have a "revelation." Scott takes this to mean that some would relate as their "revelation" a personal experience of Jesus. (3) Scott places a strong emphasis upon the nature of the Gospels as "history," going so far as to maintain that "the chief interest of the Gospels was historical" (p. 10). He objects that the Form-Critics make too much of the distinction between oral and written tradition, thereby denying their essential nature as history (p. 6). He urges that the Gospel records be treated with the same fairness as other historical documents, a sad commentary on the skeptical intolerance accorded to them by the Form-Critics. "If they can be proved," says Scott, "by all the customary tests,

is as unrealistic as it is absurd.

to embody a sound tradition, they ought not to be discounted on any purely arbitrary grounds" (p. VI). Scott follows up this line of argument by asserting that although the Evangelists were certainly presenting the Christ of Faith, that does not necessarily mean that they distorted the history. A true historian seeks to discover a cause and a purpose in events that seemed meaningless and to coordinate them by means of some governing idea. "By this effort to interpret them the historian does not distort the facts. He rather illuminates them and helps us to see them in their right perspective ... Without this clear conception of the sort of life he is dealing with, a biographer ought never to undertake his task. So it must never be objected to our Evangelists that they set out with pre-conceived ideas" (pp. 29-30). This is a strong line of argument, and one which Jesus himself used. Our exegesis of Mark 4:10-12 will show that this is exactly what Jesus had in mind when he said, "If any man has ears to hear, let him hear" (Mk. 4:23). Spiritual insight is needed to hear the Gospel correctly, and we may say with utmost confidence that spiritual insight is also needed to write "A Gospel" correctly. If the Form-Critical requirement were met at this point, we should have a Gospel written by a non-converted Jew, and this in all reality would not be "The Gospel." This strongly suggests that the Form-Critical distinction between the Jesus of History and the Christ of Faith is as unrealistic as it is absurd.

To further support his argument that the Gospel records represent history, Scott adduces the following pertinent arguments (pp. 96 ff.): a) The Gospel record does not properly answer its purpose. It was meant to confirm the belief that Jesus was the Messiah. If the community created it, why did it not be more explicit and leave no doubt? b) The records are composed of isolated sayings, often obscure, cryptic, unintelligible. If the community had composed them, why had it done so in such an inconclusive manner? c) There is hardly anything in the Gospels which does not find its most natural explanation in the circumstances of Jesus' own life. d) The various accounts of the same incident show that something of that nature actually did occur. e) The fact that stories of Jesus were told and re-told, not from one individual to another, but to a group, insured their stability. If the teller of the story varied in the telling, someone in the group would surely correct him, for they would soon be known to everyone (pp. 76-7). We conclude Scott's analysis with his plea: "May we not believe that Christian teachers were anxious to transmit a record which, to the best of their knowledge, was authentic?" (p. 155). To refuse to grant this possibility seems to us the height of arbitrary intolerance.

Floyd Filson, in his "Origins of the Gospels" (1938), has carried on this evaluation of Form-Criticism. He agrees with the Form-Critics on seven major points. "It is true," he says, "that the Gospel tradition was orally preserved for a time. It

is furthermore true that to a considerable extent the tradition was preserved and handed down by common folk who came from non-academic and nonliterary circles" (p. 103). He qualifies this, however, with the recognition that "there were 'teachers' who had both the ability and zeal to give intelligent attention to the tradition." He agrees that small units of the tradition were current and were used for practical purposes when the occasion demanded, and that on occasion these units may have been composite. He points out that the Form-Critics are correct in asserting that the surviving Gospel material is a very small portion of what might have been preserved, and that this preservation was governed by practical interests. He acknowledges that the exact chronological ordering of each saying was not a concern of the first Evangelists, who were more prone to group sayings topically than chronologically. Finally Filson agrees that the preservers of the tradition were motivated more by practical considerations of guidance, instruction, worship and controversy rather than those of the "detached biographer."

Beyond the criticisms already mentioned, Filson has the following objections to make to Form-Criticism: a) Despite the fact that we must not lay too much stress on Gospel chronology, Filson objects that the Form-Critics ignore the genuine element of chronology in the Gospel narrative (p. 106). b) He objects that what Form-Criticism learns about the perpetuation of folklore among simple, backward people is not a real parallel to the process in the primitive Church (p. 107). c) Filson points out

that the Form-Critics have failed to do justice to the historical sense of the early Christians. "Their tradition cannot justly be classed with the common run of folk tales and legends" (p. 108).

d) Finally he objects to the fact that "all attempts to make the Apostolic age responsible for the creation of any considerable amount of the Gospel material shatter upon the evidence of the parables" (p. 109). He points out that if that later age had produced even a small proportion of the parables, we should find the parabolic form in other writings of that period. The fact that we do not is mute testimony to the authenticity of the Gospel parables as original with Jesus.

One of the first collective analyses of post-Form-Critical evaluation was made by E. Basil Redlich in his tiny book, "Form-Criticism" (1939). Although he adds very little new light, he has made a useful compendium of views on the subject. He sees the value of Form-Criticism to lie in its quest for the "sitz im leben," which "depicts the Church as a living organism, and strengthens the argument of Literary Criticism that the Gospels took shape under the aegis of a living Church" (p. 79). The main contribution of Form-Criticism as he sees it is that it "has proved that in the pre-literary phase of the tradition many narratives of Jesus circulated as self-contained and independent pericopae, and that the Passion Narrative was the first to be written down, and was based on historic fact" (p. 79).

Redlich does add a few pertinent criticisms to those already mentioned. (1) He complains that Form-Criticism has not

made adequate use of the results of Literary Criticism, especially as to the dating of the documentary sources of the Synoptic Gospels, and "the connexion of these sources with the great centres of Christendom" (p. 78). (2) He charges that the Form-Critics have unjustifiably assumed that the contexts and settings and chronological details are of no historical or biographical value. (3) Form-Criticism overlooks the undoubted fact that the primitive Church was willing to suffer and die for its belief in Jesus and the power of his name. Certainly they would not do this for a mere idea which gradually developed out of the community. (4) He finally observes that the Form-Critics, by too great an emphasis on the expected Parousia, have lost sight of the normal life which men lived, even though the Parousia was held to be imminent. We shall have occasion to develop this theme more in detail at a later time.

William Manson, in his book, "Jesus the Messiah" (1946), adds more strength to the growing volume of protest against the excesses of the Form-Critical school. (1) "It is," says Manson, "an exceedingly dubious analogy which is chosen when the rise and development of the early Christian tradition is explained in terms of processes which have worked in the folk-literature of primitive peoples or in early Hebrew saga" (p. 48). (2) Furthermore Manson points out that the theory of the Form-Critics that the Gospel story springs "from a 'myth which the Church had woven out of a few uncertain traditions, around the life of its founder

(VGR-1), not only leaves us without any adequate explanation of the Church's own existence, but comes into serious conflict with many features of the tradition. If they had not been lovers of truth, but as Celsus opines, compilers of fictions, they would not have recorded that Peter denied or that the disciples were offended at Jesus."¹³

The most recent voice which has been raised with real force in the above tradition is that of Donald Baillie ("God Was In Christ," 1948). Being a systematic theologian, he sees Form-Criticism in its theological perspective as one of the main tools in the reaction against the "Jesus of History" movement. He also views it as a product of the forces producing the so-called "Barthian Movement" on the Continent. "It has been suggested," says Baillie, "that Bultmann in his reconstruction of the teachings of Jesus simply reads his own dialectical theology into the Gospels we may say that Bultmann's Jesus is but the reflection of a Barthian face" (p. 56). Baillie complains that it seldom seems to occur to the Form-Critics that the tradition may have been handed on "simply or primarily because it was true." He places his finger on the nerve of the matter when he observes that the Form-Critics stop short of the real question, and here is their great failure: The question is not what the community meant by this passage, but what Christ meant. The Form-Critics never

¹³ JM-50. Cf. *Contra Celsum* II, 15.

really come to grips with the Gospel because they have never really come to grips with the Christ of the Gospels.¹⁴

In embarking on our own critical evaluation of Form-Criticism it is necessary to have clearly in mind the exact nature of the problem as it has been raised by the Form-Critical school. As far back as 1907, W. Winkler wrote, "The problem of the New Testament is not a form-critical but a historical-critical problem." Walter Bauer, following the lead of Adolf Deissner and Otto von Guericke, puts it more succinctly: "The question is not the validity of the historical validity of the Gospel, but the origin of Christianity itself" (1924). The problem raised by the Form-Criticism is that of the Gospel's development, and we see, as have so many before us, the absolute necessity for dealing accurately, completely and accurately with it. To this end, and as a necessary introduction to our discussion of the position of God in the Synoptic, we shall carry forward the evaluation of Form-Criticism along certain lines suggested to us by the course of the development of this discipline. We shall not attempt to be exhaustive, but will rather discuss those factors which have of late been part of the chapters to follow.

Our first factor will be forces of which have elements of portability, i.e., Form-Criticism, especially as developed in

14 A further approach to Form-Criticism along the above lines, though not in systematized form, is found in John W. Bowman's "Religion of Maturity" (1948).

THE FORM-CRITICAL PROBLEM

FURTHER CRITICAL EVALUATION

In embarking on our own critical evaluation of Form-Criticism it is necessary to have clearly in mind the exact nature of the problem which has been raised by the Form-Critical school. As far back as 1927, L. Koehler wrote, "The problem of the New Testament is not a form-critical but a historical-critical problem."¹ William Manson, following the lead of Erich Fascher and E. F. Scott, puts it more succinctly: "the question is in the end that of the historical validity of the Gospel record and of the origins of Christianity itself" (JM-47). The problem raised by the Form-Critics is then of the utmost importance, and we see, as have so many before us, the absolute necessity for dealing carefully, completely and accurately with it. To this end, and as a necessary introduction to our discussion of the Justice of God in the Synoptics, we shall carry forward the evaluation of Form-Criticism along certain lines suggested to us in the course of the preparation of this dissertation. We shall not attempt to be exhaustive, but will rather stress those factors which form an integral part of the chapters to follow.

Any honest scholar will be forced to admit some elements of positive value in Form-Criticism, especially as developed in

¹ L. Koehler, Das Formgeschichtliche Problem des Neuen Testaments, p. 41.

the "Constructive approach" of Martin Dibelius. There are two main contributions generally recognized by post-Form-Critical evaluators, judgments in which we concur: (1) Form-Criticism has given a greater insight into the influence of the Christian community on the Gospels through its worship, preaching, teaching, controversy, etc., all of which must be taken into consideration in assessing the most original elements of the tradition. (2) The Form-Critics have rightly called attention to the existence of independent Pericopae in the early stages of Gospel formulation. Beyond this it is difficult to go with any degree of certainty. We see two rather roughly defined classes into which the most important errors of the followers of the Form-Critical school can be placed: (1) fallacies of assumption, and (2) fallacies of method.

A. FALLACIES OF ASSUMPTION. Long ago Plato showed in his Dialogues that if the opponents of Socrates would grant his basic premises, with his brilliant mastery of the logical process he could prove almost anything. This is commonly recognized today among students of logic, and illustrates the great importance that must be attached to the basic premise which begins any process of logical reasoning. It seems very strange therefore that the Form-Critics should pay so little attention to establishing the validity of their basic premises. Surely they cannot be so unaware of the simple facts of logic that they expect other minds, equally as critical and equally as interested in objective truth as their own, to accept without qualm basic premises which they arrive at seemingly more by the pro-

cess of intuition than that of scientific investigation. Whatever the reason, any critique of Form-Criticism must begin here, at the beginning of the logical process and the origin of much of the failure of that school, with their basic premises or assumptions (Cf. FGT-20).

1. The Fallacy of a Strictly Oral Period of Gospel Formation. We have already shown that many of the Form-Critical assumptions have been attacked with telling effect by one of the members of what we have roughly identified as the school of "Post-Form-Critical Evaluation." We have noticed with some surprise, however, that there is one basic assumption which none of these men sees fit to question, that of the period of about twenty years, characterized by a "strictly oral" development of the tradition among the early Christians (FTG-9). It would seem that here is the very "Holy of Holies" of the Form-Critical school, that which can confidently be asserted and must be readily accepted as self-evident truth by all who would approach the Gospels. It is our intention at this point to expose this assumption to the light of critical analysis.

First of all we must correct the initial error of the Form-Critical approach to the problem in hand. The very name they give it, "Oral Period," begs the question. A more accurate way to refer to this early period would be to call it the "Formation Period," thus avoiding any presumptions at the outset. Furthermore, in approaching our problem, we assert as a basic fallacy the tendency toward over-simplification, which is one of the prime

sources of error in the field of human thought, and which is illustrated by the concept of a "strictly oral" development in the period of Gospel beginnings.² If the Formation period were a philosophical concept or a geometrical proposition, then we might concede that it could be simple and completely logical, but it is not. It is a process and period of "life," involving all of the complexities of life: political conditions, geographical factors, national hopes and aspirations, local customs, long-standing traditions, and especially the completely unpredictable, delightfully illogical factor of the human mind and personality. Let us beware, then, of imposing upon the chaotic imponderables of a "living" tradition too neat and ordered and simple a pattern.

Underlying this discussion is the fundamental question, "To what extent do we have the words of Jesus in the Synoptic Gospels?" In this section we are also attempting to answer the subsidiary questions, "Was there ever a 'strictly oral' period, and if so, how long was it?" and "How accurate was this oral development likely to have been?" This all hinges on the question of when the literary tradition began.

First, let us deal with the major arguments against positing an early literary tradition. The prime argument is stated by no less a conservative scholar than E. F. Scott: "It was believed ... that the Lord would return at any moment to

2 See pp. 57 ff.

bring in the Kingdom, and there could be no purpose in writing down a record of him for a future age which would never come" (VGR-2). It was then a question of motive. In examining this argument from motive we must first assert that Jesus not only did not predict an immediate Parousia, but rather was constantly warning against such a misunderstanding.³ The earliness of the warning against misunderstanding is seen most clearly in Mark 13.⁴ There we find a block of material put together in such a way as to give the over-all appearance of an early Parousia connected with the destruction of Jerusalem, but containing within it early, independent units which in themselves actually warn against expecting an early Parousia. This all raises the question which casts the first shadow of doubt upon this basic Form-Critical assumption: If Jesus warned so vehemently against expecting an early Parousia as to have his words to that effect appear in a block of material purporting to say just the opposite, is it likely that every one of his disciples should have misunderstood Him? The evidence of Mark 13 rather indicates that the misunderstood belief in an immediate Parousia is a later phenomenon. If some did understand Jesus correctly, the argument from motive

3 See pp. 312 ff.

4 See Appendix A for full treatment of this issue.

falls to the ground. Furthermore, even among those who did misunderstand, it is not in accordance with the facts to assume that their concern for an immediate Parousia would keep them from wanting to record the facts of the life and message of Jesus. Paul is a case in point. He certainly expected an immediate Parousia (I Thess. 4:15, I Cor. 10:11, etc.), and yet that did not deter him from recording that which he "received from the Lord" (I Cor. 11:23, 15:3). The needs of the evangelistic mission alone, aside from any Biographical interest, could very well have prompted the early recording of the words of Jesus.⁵

As a corollary to the above argument from "motive," the Form-Critics usually assume that at the end of this "Oral period" of about twenty years, men suddenly came to realize that the Parousia was not coming immediately and so began to write down the words and acts of Jesus to preserve them for later generations. From a strictly logical point of view this assumption has certain inherent weaknesses. (a) It fails at the point of finding a cause for this sudden, general realization, and an explanation of the fact that there is no record of a revelation so important and so widespread.

5 "Sir William Ramsey goes the length of saying that 'so far as antecedent probability goes, founded on the general character of preceding and contemporary Greek and Graeco-Asiatic society, the first Christian account of the circumstances connected with the death of Jesus must be presumed to have been written in the year when Jesus died.' And as time passed and Christian communities arose and spread in different parts of the empire, the necessity of supplying the scattered converts with authentic records of their new faith could not fail to assert itself in a very pressing and practical way." George Milligan, The New Testament Documents, p. 5.

(b) If there was this "Great Disillusionment" about 50-60 A.D., then its protagonists must explain why this is not reflected more definitely in the letters of Paul who constantly stresses the nearness of the end.⁶ (c) One must also explain why this "disillusionment" is not reflected by the writer of I Peter, who wrote about 96 A.D., "The end of all things is at hand:" (I Peter 4:7), or the writer of Hebrews, who wrote somewhere between 80-90 A.D., "You see the day drawing near." (Heb. 10:25), or the writer of I John who wrote about 117 A.D., "It is the last hour" (I John 2:18).⁷ All of this casts grave doubt at the very outset upon the assumptions connected with the belief in a twenty-year period of "strictly oral" development.

There is on the other hand a great deal of evidence that creates, as Dr. Milligan says, "A strong presumption that from the very beginning of Christian history its principal events would be recorded in some form."⁸

There is an abundance of material which shows that the Jews were a people who were wont to keep written records of facts, events, and people, many of which were recorded contemporaneously with the people or events which they describe. There is also evidence to show that such was the case with the

6 The evidence that Paul changed his belief in an immediate Parousia toward the end of his ministry is neither explicit enough nor well-enough established to support the Form-Critical argument. Cf. J. S. Stewart, A Man in Christ (Harper and Brothers), pp. 270-272.

7 This dating follows E. F. Scott, The Literature of the New Testament (Columbia University Press, 1936).

8 Milligan, op. cit., p. 4.

Gospel records.

(1) Evidence from the Time of Solomon. With the reign of Solomon a new era in Hebrew history opened. There is evidence that from that time accurate, contemporary records began to be kept.

In addition to the chancellor or recorder, two scribes were counted among the important officials of his (Solomon's) court (I Kgs. 4:3). Their duty was probably primarily to conduct the royal correspondence, but for diplomatic reasons, if for no other, a record of the most important events of each reign would also be needed for reference. Hence from the days of Solomon it appears that the Hebrew historians were not dependent upon popular memory and tradition, but had access to brief contemporary annals for the more important political facts.⁹

The compiler of the Book of Kings refers to "The Book of the Acts of Solomon" (I Kgs. 11:41), which Kent suggests was compiled not earlier than 800 B.C. and was made up of three sources, at least two of which came to the author as written material:¹⁰

- a. Detailed annalistic material, presumably taken from the annals of Solomon's reign (I Kgs. 4:1-19, 22, 23, 26-28; 5:1-7:12; 9:10-29; 10:11-11:25).
- b. Detailed data regarding the furnishing and decoration of the temple (I Kgs. 7:13-8:13).
- c. Popular traditions of early origin which illustrate Solomon's wisdom (I Kgs. 3:4-28; 10:1-10).

(2) Evidence from the time of Nehemiah. There is evidence that Nehemiah 1:1-7:53a is an autobiography to which the

9 C. F. Kent, Israel's Historical and Biographical Narratives (1905), p. 14. So also C. F. Burney, Notes on the Hebrew Text of Kings (1903), p. xix.

10 Ibid, pp. 15-16. Kent points out that only "written" records would preserve the many recondite facts found in the first two sources. "The Chronicles of the Kings of Judah" is another case in point. Its author seems to have had access to temple records (II Kgs. 11; 12; 16:10-18; 22:3-23:23).

chronicler who compiled the book of Nehemiah as we know it had access.¹¹ If this identification is accurate, then here we have a case where history was recorded at practically the same time it was being made.¹²

(3) Evidence from the time of the Maccabees. The author of the First Book of Maccabees is not specifically identified, but one can infer from his writings that he was a rigid adherent of orthodox Judaism, a native of Palestine and very possibly a Sadducee (RHC I-59). Charles dates this writing "somewhere during the last quarter of the second century B.C.," but insists that the work was begun much earlier and that many passages (e.g. XIV:4-15) "give the impression that he wrote as a contemporary of those who took the leading part in those events" (RHC I-60). Furthermore, that the writer of this book had other perhaps earlier written sources upon which to draw can be inferred from such passages as IX:22: "And the rest of the acts of Judas, and words, and the valiant deeds which he did, and his greatness, they are not written," the implication being that part of these acts had been written (Cf. XI.37, XIV.18,27,48,49). Another such passage is XVI.23,24: "And the rest of the acts of John ... behold, they are written in the chronicles of his high-priesthood" (Cf. RHC I-61).

(4) Evidence from the age of the Tannaim. It is commonly recognized that the Mishnah is a composite work based upon

¹¹ Ibid, p. 31.

¹² Pfeiffer asserts that this fact is authentic "beyond a shadow of a doubt." R. H. Pfeiffer, Introduction to the Old Testament (Harper and Brothers, 1941), p. 829.

earlier works proceeding from different individual scholars or different schools. "There is strong probability," says G. F. Moore, "for the opinion that some if not all of these remoter sources of our Mishnah were in writing, as well as the mid-century Mishnahs and Midrashes of Akiba's disciples."¹³ There is a widely held opinion that it was categorically forbidden to commit to writing the traditional (oral) law. Some scholars even argue that such an interdict applied not only to Halakoth, but to Haggadoth as well. Strack has amply demonstrated that "neither in point of time nor of place was the proscription regarded as in the nature of a law."¹⁴ He adduces many references to written Haggadic material from the Jerusalem and Babylonian Talmuds to certain writings mentioned by title and to written Halakoth, which stand as part of the underlying written source of the Mishnah as we have it.¹⁵

The question which we must face at this point is the same one which faces us with regard to the Gospel sources. How long was it before this material, especially the Haggadoth, since its form is the most similar to the Synoptic teachings of Jesus, was committed to writing? B. J. Bamberger maintains that "a considerable time" elapsed before the traditional mat-

¹³ George F. Moore, Judaism (Cambridge: Harvard University Press), Vol. I, p. 32 ff. Cf. also p. 98.

¹⁴ Hermann L. Strack, Introduction to the Talmud and Midrash (Philadelphia: Jewish Publication Society of America, 1931), p. 13.

¹⁵ Ibid., pp. 12 ff.

erial of the Talmudim and Midrashim was written down.¹⁶ The evidence adduced by Strack gives us a more concise picture. The Talmud records that Hiyya (c. 250 A.D.) read in the bathhouse a Haggadic work on the Psalms (Pal. Kil. 9:32b). It is told of Johanan and Simeon ben Lakish (c. 250 A.D.) that they were studying a Haggadic book (Yoma 16a). Rab Hisda (309 A.D.) says to Tahlipha bar Abina, with reference to certain foreign (Greek) words, "Write it in your Haggada book and explain it" (Aboth 3:8). These and many other examples given by Strack indicate that by the first part of the third century there were in existence collections of Haggadoth. How long they had been in existence and how long it was after the death of the individual rabbi that his words appeared in such writings is the important question. Strack indicates that there were several codifications of the Mishnah before that of Rabbi Judah Ha-nasi (b. 135 A.D.), editor of the "Mishnah par excellence" (p. 20). Those of Rabbi Meir and Rabbi Akiba (flourished c. 110-135) are cases in point. Strack suggests that "this Mishnah of Akiba was probably at no time committed to writing as a whole, though parts may have been written down" (p. 22).

Nor can we stop with Akiba, for there is evidence that attempts at codification had been made before his Mishnah. Among other sources, the evidence from the remark of Jose ben Halaphta

¹⁶ B. J. Bamberger, "Dating of Aggadic Materials," Journal of Biblical Literature, p. 116, June 1949.

¹⁷ R. Lerner, Magazin (1886), pp. 1-20.

indicates this: "R. Jose said: Such was the Mishnah of R. Akiba, but the first Mishnah ..." (Sanh. 3:4). M. Lerner maintains that Hillel and Shammai (time of Herod I) codified the six orders of the Mishnah.¹⁷ Strack admits that "this much is certain that many of the differences between the Shammaiites and the Hillelites point to the existence of a Mishnah text" (p. 22).

Strack further suggests that "in all probability, by this time [time of R. Judah Ha-nasi, b. 135 A.D.] most of the Tannaim of standing had composed written collections of Haggadoth for the purpose of refreshing their memory while preparing their lectures in private ... possibly also those who were preachers owned similar collections of Haggadoth in writing" (p. 21).

If the tractates attributed to certain Tannaim are correctly attributed, then here is further evidence that Haggadic material was put into written form at an early date. For example, Yoma is attributed to Simeon of Mizpah, a contemporary of Gamaliel I who taught the Apostle Paul. There are eleven Rabbis mentioned or quoted in this tractate and every one can be identified as a contemporary of this Simeon of Mizpah. The point is that Simeon must have recorded the words of these Rabbis during their lifetime or very shortly after their death. If this is so, here is a close parallel to what we are contending was the case with the writing of the words of Jesus. It is

17 M. Lerner, Magazin (1886), pp. 1-20.

of further significance to note that this process of the contemporaneous recording of the words of Rabbis was going on during the "Formation period" of the Gospels.

Further evidence for Jewish Haggadic writing at the time of the Gospel formation comes from certain writings listed in the Talmud by title. Megillath Taanith (Taan. 2:8), the "Scroll of Fasts," was, according to Strack, "probably composed in part before the destruction of Jerusalem" (p. 15). In this scroll, it is said under the rubric of the fourteenth day of the month Tammuz: "The Book of Decrees, Sefar Gezeratha, was done away with." Strack suggests that this was a Halakic penal code disapproved of by the Pharisees and referred to an event which occurred either at the accession of Alexandra, 76 B.C., or at the outbreak of the Great Revolt, 66 B.C. (p. 16). Megillath Yuhasin, a scroll with genealogies and divers records, is cited by Ben Azzai (c. 100 A.D.).

There is much more evidence which could be cited,¹⁸ but this should be sufficient to illustrate the point we have been making, that the Jews were a people who were wont to keep written records of facts, events and people, many of which were recorded contemporaneously with the people or events which they described.

(5) Evidence from first century Christian circles. "There is no reason to doubt," says E. F. Scott, "that the Church had

¹⁸ Not the least of which is that of the historian, Josephus. Despite many inaccuracies, the mass of detail in his works indicates that much of his material must have been gathered from direct observation or from eye-witnesses and recorded immediately.

always numbered among its members men who were accustomed to write, and that writing was freely employed for various church purposes (VGR-111). Contrary to much misconception, Scott has rightly urged that the early Christians were probably as a whole a fairly intelligent and educated group of people. He points out that "certain passages in Acts (e.g. 15:20) have all the appearance of extracts from official documents---minutes preserved at Jerusalem or Antioch, from which Luke obtained the most trustworthy part of his information" (VGR-111). It is commonly recognized that Luke kept a diary, not only of the details of his journeys with Paul, but very probably of Paul's sermons, and possibly those of other Apostles as well. From all the above evidence we can at this point say that as far as we can see there are no valid a priori reasons against positing such early literary activity by the Apostles and Disciples with respect to Jesus.

Positive evidence for early written activity comes first from the Gospel of Mark. Harvey Branscomb has made an especially good summary of the evidence that "the author [of Mark] has made use of a number of written sources" (HB-xxiii). These consist of

blocks of material dealing with a single theme and with a fitting conclusion standing in the midst of a narrative not topically arranged, connecting links, not due to the evangelist, between episodes which would have been independent of each other in a purely oral tradition, stylistic characteristics in certain sections different from the rest of the Gospel (HB-xxiii).

The series of conflicts between Jesus and the Jewish religious leaders narrated in Mark 2:1-3:6, the main part of the apocalypse, chapter thirteen, the parables in chapter four, all bearing on the missionary endeavors of the early Church, the passion narrative, the names of the twelve (3:16 ff.), the summary of John the Baptist's work in chapter one are all cases in point (HB-xxii-xxvi). Vincent Taylor recognizes that Mark probably had access to the local discourse tradition of the Roman Church and also to the memories of Peter's preaching, but he is not prepared to admit that this is more than an oral tradition (FGT-186). This seems to us to be placing a tremendous burden upon the memory of a single Jew, despite the Jewish reputation for good memory. If the Rabbis felt the necessity of writing down Haggadic and Halakic material as aids to memory, and if Luke felt the necessity of keeping a diary, why must we fly in the face of the positive evidence and insist that Mark and others felt no necessity for keeping notes on this most important of all material? We cannot help but feel that at this point Branscomb has made the more accurate and objective observation that Mark indeed did have written sources for his Gospel.¹⁹

19 Further evidence comes from P. B. W. Strather Hunt in Primitive Gospel Sources (London: 1951). He points out (p. 76) that behind Mark were sources "which were the common property of the primitive church and upon which the other Synoptists also drew." His thesis is that Matthew is earlier than Mark, and that what seem to be Matthean insertions are often Marcan omissions. This early Matthew, he claims, was the "logia" or testimony book, our
(cont. p. 16)

less than the Gospel itself, but certainly a source of material derived from the same tradition as the Gospel itself. It is possible that the Synoptists, and even the Gospel itself, were derived from the same source (p. xi).

We find evidence in Q to the effect that here is also a source which contains within it further "blocks" of material which seem to have had an early written existence. Especially characteristic of Q is a phenomenon which we shall call a "String of Pearls." This describes a connected series of separate, small units, parables, epigrammatic sayings, logia etc. which are bound together not so much by connecting words or phrases as by an internal thread of an idea or mental picture, or by a certain logical development which gives these isolated units a collective cohesiveness---like pearls on a string. These "strings" of sayings moreover stand out from the rest of the material in the surrounding text of Q because of this internal cohesiveness. It is as if one would take a sermon, remove all the connecting words or phrases, and leave only the illustrations. If the original order were preserved, these illustrations would of themselves show a certain logical or ideational development, much as these units of Q which we are describing. We find seven such "strings" in Q (Lk. 12:1-12; 11:33-36; 11:29-32; 12:49-53; 12:54-56; 13:23-30; 17:27-29), of which we shall illustrate one.

REFERENCES FOR THE UNITY OF THESE FOUR "PEARLS"

present Matthew being but a later recension of the same combined with Mark. He further argues that Q was a document with a fundamentally "testimony" character, if not itself an enlarged testimony book (p. 148). It is difficult to escape the feeling that Hunt has gone to an extreme in enlarging on Rendel Harris' thesis (Cf. R. Harris, "Testimonies"), but we feel that there is much truth in his modified statement that "these pre-Evangelical stories were the germs of the Gospel narratives, and though it is certainly not claimed that all the contents of the Gospels were derived from sources connected with Testimony literature, it does seem probable that there was a great mass of such material accessible ... to the Evangelists, upon which they drew extensively" (p. x).

LUKE 13:23-30 ARE MANY SAVED? (Cf. pp. 255, 504).

THE DIFFERENCES WHICH SET THESE APART AS SEPARATE UNITS:

- v. 24 "Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able."
- a) The main point is the uniqueness of the "narrow door" as the only means of entrance into the Kingdom.
 - b) The Kingdom referred to is a "present" Kingdom.
 - c) It has its closest resemblance to John 10:1-9.
- vv. 25-27 "When once the householder has risen up and shut the door, you will begin to stand outside and to knock at the door, saying, 'Lord, open to us.' He will answer you, 'I do not know where you come from. ... depart from me, all you workers of iniquity!'"
- a) The main point is that men should enter the Kingdom now, before they lose the opportunity.
 - b) The central picture here is of the Parousia.
 - c) This has the closest resemblance to Mt. 7:21-23; 25:10-12.
- vv. 28-29 "There you will weep and gnash your teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God and you yourselves thrust out. And men will come from the east and west, and from north and south, and sit at table in the kingdom of God."
- a) The point is, since you do not wish to enter, you will be excluded and others shall inherit the Kingdom.
 - b) The central picture here is the future Messianic Kingdom.
 - c) This passage is identical with Mt. 8:11-12.
- v. 30 "And behold, some are last who will be first, and some are first who will be last."
- This phrase is a general one, used by Jesus to conclude many different sayings, and which could conclude any one of the above units.

THE EVIDENCES FOR THE UNITY OF THESE FOUR "PEARLS"

- 1) The recurrence of the figure of the "door."
 - v. 24 "Narrow door"
 - vv. 25-27 "closed door"
 - vv. 28-29 "outside" (the door)
- 2) The logical development is good.
 - v. 24 There is only one way to enter the Kingdom.

- 2) vv. 25-27 You must enter it before it is too late.
 vv. 28-29 Since you do not want to enter, others shall enter and you will be excluded.
 v. 30 Those whose pride makes them think they have prior claim to God's favor will find that they have the least claim.
- 3) The "exchatological" development is good.
 v. 24 Enter the "Present" Kingdom now.
 vv. 25-27 If you do not, the door of the "future" Kingdom will be closed to you.
 vv. 28-29 Since you do not, you will be excluded from the "future" Messianic Kingdom.
- 4) The recurrent note of Crisis.
 v. 24 Many will not be able to enter.
 vv. 25-27 "Depart from me, all you workers of iniquity."
 vv. 28-29 Many shall sit down in the Kingdom and "yourselves thrust out."
 v. 30 The first shall be last.

It is of course possible that the above could have been a sermon of one of the disciples based on a teaching of Jesus, but this is not at all necessary. The evangelist claimed it was a sermon of Jesus. There is no early record of an eye-witness disputing this claim, and there is no valid reason for us to dispute it. It is also possible that this is "oral" rather than written material. For a period, of course, it was "oral," but the question is for how long a period? The facts concerning the literary propensities of the Jews, the habit of men like Luke to keep a diary, the blocks of written material underlying Mark, and especially the logical and ideational cohesiveness of this "string of pearls" which makes it stand out from the Q material preceding and following it, all strongly urge that here indeed is an early written source underlying Q. If we have shown anything at all

thus far it is that there is no valid reason for denying to one of the eye-witnesses of Jesus the ability, the motive or the precedent for proceeding forthwith to write down what he could remember of Jesus' sermon, which would of course be these easily remembered, cryptic word-pictures minus the connecting discourse. It is possible that this recording took place that very day. It is certainly unrealistic to insist that at least twenty years must have elapsed before it was written down.

The final evidence for early written sources comes from the indications that Aramaic originals underly much of the Synoptic material. Martin Dibelius saw clearly that if he admitted Aramaic originals to Q he would have to postulate literary activity for the earliest generation, "And that," he said, "is out of the question."²⁰ We dare to suggest that Dibelius' judgment is more the result of his presuppositions than of a thorough study of the evidence. There has been much discussion in recent years over this question of the Aramaic originals behind the Gospels. The most significant early work in this field was done by Julius Wellhausen. In his book, "Einleitung in die Drei Ersten Evangelien" (1905), he summed up the evidence previously given in separate articles about individual Gospels. He held that the first draft of Mark was in Aramaic, and that the mat-

²⁰ FTG-234. Floyd Filson (Origins of the Gospels, Abingdon Press, 1938) further elaborates the significance of Aramaic originals. If Aramaic sources underlie the Gospels, these sources then must be Palestinian, Jewish and prior to 70 A.D. in origin, and of high credibility. (pp. 58-59).

erial common to Matthew and Luke was written in Aramaic and later given a Greek rendering. J. T. Marshall in a series of articles in the *Expositor* (1891-1893), Friedrich Blass in "The Philology of the Gospels" (1898), and W. C. Allen in "The Gospel According to Saint Mark" (1915), are others who have defended this thesis of Aramaic Gospel originals. More recent work has been done in this field by C. F. Burney in "The Aramaic Origin of the Fourth Gospel" (1922), and by C. C. Torrey in "The Four Gospels" (1933), "Our Translated Gospels: Some of the Evidence" (1936), "Documents of the Primitive Church" (1941).²¹ Burney postulates that the Fourth Gospel was originally written in Aramaic. Torrey carries the thesis to its greatest extreme, insisting that the Four Gospels and the original form of Acts were all originally written in Aramaic.

There has been much criticism of this theory of Aramaic originals. One of the first scholarly critiques of Wellhausen's position was made by J. H. Moulton and appears in an Appendix to Volume II of his "Grammar of the Greek New Testament," published after his death. Although Moulton objects to many so-called Semitisms which he proves are in reality acceptable first century Greek, he nevertheless appears to admit a Semitic original in the case of Luke 12:46, 49 (Q). The editor of this volume, a former pupil of Dr. Moulton, indicates that

²¹ See also Torrey, Composition and Date of Acts (1916), in which he applies the Aramaic theory to the Original form of Acts.

in later years Dr. Moulton was inclined to give more credence to the influence of translation "where Semitic originals may be posited with good reason" (p. 413). More recently F. C. Grant has made a thorough study of Torrey's evidence with regard to Mark, and although he is forced to discard the thesis that the whole Gospel was originally done in Aramaic, he nevertheless recognizes the fact that there are many cases where a Semitic original cannot be denied.²² Even Floyd Filson, one of Torrey's strongest critics, is forced to admit that "it may be true that one or more sources behind the present Gospels were written in Aramaic."²³ At the present stage in this debate over Aramaic originals, it seems safe to postulate that if not the entirety of the four Gospels and Acts, at least in individual cases it can be shown that Aramaic originals do underlie parts of our Gospels. In this thesis we shall show on many occasions where Semitic originals do underlie the Greek of individual words and phrases in all four of the Synoptic sources, and especially in Q and L, and that often these underlying Aramaic originals have been mistranslated, especially by

22 "As Professor Sherman Johnson has pointed out, 'Where Dr. Torrey's conjectures ring truest and most naturally, the passages in question belong either to Q or L or to the oldest pericopes in Mark ... in almost no case to the editorial framework.' F. C. Grant, The Earliest Gospel (Abingdon-Cokesbury Press, 1943), p. 123.

23 Floyd V. Filson, op. cit., p. 76. He suggests that "Papias may refer to such a source when he speaks of the 'Logia' which Matthew composed in the Aramaic language," whether this "Logia" refers to an Aramaic form of our first Gospel, a Testimony book (so Rendel Harris), or to Q (so B. H. Streeter).

Luke, a perfectly logical phenomenon if Luke were a Greek, translating Aramaic.²⁴ The point we have been leading up to is this: if it is safe to posit Aramaic originals to the four Synoptic sources, and especially to Q, then it is safe to suggest, following Dibelius and Filson (see above), that much of the material underlying the four Synoptic sources was written at a very early date.

We have demonstrated the logical weakness of the insistence upon a "strictly oral" period of twenty years, followed by a period of intense literary activity. We have shown that Jesus' contemporaries possessed the ability, the motive and the precedent for the writing of current history and Haggadoth. We have shown that in all probability Jesus' Rabbinic contemporaries were at that very period of Gospel formation writing down Haggadic material. Finally we have shown that not only Acts, but also, and most importantly, the four Synoptic sources show unmistakable evidence of a very early literary activity. We feel justified, therefore, in asserting that the weight of probability goes against the Form-Critical assumption of a twenty-year period of literary silence, and leans heavily in favor of the thesis that many of Jesus' words were recorded from a very early date, some of them probably during his lifetime and possibly very soon after they were uttered.

²⁴ We find this phenomenon especially evident in Luke 12:46, 49 (Q) (pp. 571 ff), and Luke 19:42 (L) (pp. 595 ff).

THE PROCESS OF GOSPEL FORMATION

Let us now attempt to discover the implications of the above evidence for our picture of the process of Gospel formation, viewed in the light of the Form-Critical position. The conclusions of Dibelius and Bultmann, concerning the oral nature of the tradition of Jesus in those first years, cannot be entirely discounted. Certainly men remembered Jesus' words and deeds and passed them on by memory in the time honored tradition, and we would do well not to overstress the literary nature of the Gospel sources. Nevertheless we cannot ignore the evidence that there was a significant amount of literary activity during the period of Gospel formation. The only conclusion that will embrace both of these areas of truth is that from the beginning the process of Gospel formation probably included both oral and literary activity.

At this point we shall advance the thesis which has been asserting itself throughout this study as the most natural explanation of the process of Gospel formation. The Gospels seem to have been formed in this way: Many of the events of Jesus' life and the words which he spoke were recorded very soon after the historical event. These were recorded probably in Aramaic, and were preserved not only as "blocks" of material, but as "independent pericopae." Other words and events no doubt were preserved by memory and passed on orally in any one or all of the various ways suggested by the Form-Critics: preaching, controversy, story telling, catechetical instruction,

and no doubt other ways as well. Various motives probably operated, singly or together, to preserve the tradition. With some it would be an historical motive, with others a dogmatic motive, with still others a utilitarian motive. The second step of the process would then have been the gathering together of this oral and written data in larger and larger written collections until the three collections which we possess today were finally compiled. That this was indeed the case is suggested by the following facts:

1. One of the typical Jewish methods of literary formulation was just this process of the compilation of original written documents with oral tradition into ever-expanding collections.²⁵ The Book of Kings is a case in point. According to Kent,²⁶ it appears to have been put together by a compiler, using three main written sources: the Book of the Acts of Solomon, the Chronicles of the Kings of Israel, and the Chronicles of the Kings of Judah. The Book of the Acts of Solomon in turn seems to have been a compilation of both oral and written data from an earlier period. It contained detailed annalistic material, detailed data regarding the furnishing of the temple, both of which were probably written sources

²⁵ We will refer to "Oral Tradition" as that part of the Hebrew tradition which was not written down, whether Halakah or Haggadah, recognizing that much that was "oral tradition" in the strict definition of the term (i.e. that which was handed down by Moses from Sinai and became the "Tradition of the Elders" and which was not supposed to be recorded, Cf. Strack, op. cit., p. 18), was in reality written down (see above).

²⁶ Kent, op. cit., p. 15.

(Cf. above, p. 6 ff.), and popular oral traditions of early origin, illustrating Solomon's wisdom, the kind of folk tale of which Kent says on another occasion, "they were evidently retold for generations in prophetic circles."²⁷

The First Book of Maccabees is another case in point. R. H. Charles recognizes both oral and written sources behind the book.

One of the chief sources of information utilized by the writer of I Macc. seems to have been the accounts given to him by eye witnesses of many of the events recorded ... That the writer had also written sources to draw from is to be presumed from such passages as IX.22 ... and XVI 23,24 (RHC-I-61).

The Mishnah is another example. "According to a trustworthy (ancient and unanimous) tradition, Rabbi, i.e. Judah Ha-nasi (born 135 C.E.), the great grandson of Gamaliel I, is held to have been the editor of the code of traditional law which has come down to us and is known as the 'Mishna' par excellence."²⁸ Underlying Rabbi's Mishnah was Meir's Mishna which formed the groundwork of his code. Behind Meir lay the Mishna of Akiba. According to Johanan bar Nappaha, "Our Mishna, whenever an opinion is reported anonymously, rests on Meir, the Tosephta on Nehemiah, Siphra on Judah ben El'ai, Siphre on Simeon ben Hohai, but all of them ultimately on T. Akiba."²⁹ Behind Akiba lay an "earlier Mishna," possibly the text of that composed by the schools of

²⁷ Ibid, p. 13.

²⁸ Strack, op. cit., p. 20.

²⁹ Sanh. 86a, quoted from Strack, op. cit., p. 22.

Shammai and Hillel (see above pp. f). If Strack is any judge, the process seems to have been one of a gradually enlarging codification of earlier Mishnas, in either oral or written form or both, with the Haggadoth of contemporary rabbis and other ancient oral tradition not already recorded.

2. When we approach the Synoptic material this same process becomes apparent. To illustrate this fact let us begin with the known data and work back to the unknown. Luke 1:1-4 gives us a picture of Gospel formation as it was in his day. By the time he writes, "Many have already undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eye witnesses and ministers of the word..." (Lk. 1:1-2). The Aorist epexeirēsan places the action of compilation in the completed, but indefinite, past. How long before Luke's time we can only conjecture. The word, "narrative," diēgēsis, is regularly used to describe a story which has been written down (II Mac. 2:32; 6:17),³⁰ and since it is used in parallel construction, linked by kathōs, with the orderly account which Luke is writing, we may safely understand Luke to refer to written narratives. Since Luke seems to assume that Theophilus knows of these compilations, we can probably take for granted that they were reasonably well known. This would indicate material of fairly wide circulation and of sufficient size to be considered important. It is hard to

³⁰ Cf. also MMvoc. ad loc. where a similar usage is found in a letter of Aristaeas to Polycrates 1,8,322.



escape the conclusion that Luke is referring to some of the very written sources which we have already indicated seem to underly his Gospel: Mark, Q, the Passion narrative and possible Testimony material.³¹ This of course is conjecture, but the evidence that there were written sources gives it a certain factual basis. /one

There is further indication of Gospel sources in this passage. Luke refers to "those things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eye witnesses and ministers of the word." The eye witnesses represent an earlier source. We note the use of hemin (v. 2), and take it to indicate that these eye witnesses, who "delivered" these things to the "many," delivered them to Luke also. If this is correct, this would indicate that Luke also was in a position to get eye witness accounts of his own. The next problem is with the "Form" of these eye witness accounts. We are especially concerned over two words here, the word for "compile," anatassomai, and the word for "deliver," paradidomi, for in them we see some clue as to the form of that which was delivered, whether written or oral. The word anatassomai is not a common one. It is not found in the LXX and is used only this once in the New Testament. Moulton and Milligan find only one example of its use

³¹ Hunt suggests that what Luke refers to is a written document of Christian "Testimonies," which represents the original Matthew material. There is much to be said for this view, but we suspect the solution is not so simple. Why could Luke not have had many sources in hand, among which was a document of "Testimonies"? One weakness of Hunt's argument is in assuming that pragmaton here means "prophecies." The common meaning is rather deeds or acts. PES-45.

in the papyri. In this case it is used in the sense of recalling from memory (MMvoc. ad. loc.). This, however, is not sufficient evidence upon which to base a conclusion.

The word paradidomi gives us more to go on. It occurs thirty-one times in Luke and Acts, and many times in the other Gospels and the Epistles. It has a number of different usages, the delivery of physical objects, of authority, the giving over to judgment, commending, permitting, and the meaning with which we are most concerned, the passing on of tradition. The very noun for tradition, paradosis, comes from this verb. Our problem is this: Does this verb always refer to the passing on of tradition in an oral manner, as is so often assumed, or can it also refer to the transmission of written data as well? At the outset let us recall the meaning of "Oral tradition." Traditionally it refers, as the author of Acts indicates, to "the customs which Moses delivered to us" (Acts.6:14), that is, to strictly oral data as distinct from the written Pentateuch. Historically, however, much of the "tradition of the elders" to which Jesus refers (Mk. 7:13; Mt. 15:2,3,6), assumed definitely written form (Cf. above p. 33f.).³² For that reason, at the period of Gospel formation, we cannot readily assume that "tradition" automatically referred to oral data passed on from memory.

³² Cf. Sefer Yuhasin, a book of expositions and amplifications of the genealogies in the Book of Chronicles which Strack says was taught "as oral tradition by the Palestinian Amora Johathan ben Eleazar." H. L. Strack, op. cit. p. 15.

There are two places in the New Testament where paradidōmi seems to refer unquestionably to the oral transmission of tradition: Acts 6:14 (see above) and I Cor. 15:3, "For I delivered to you as of first importance what I also received." In v. 1 Paul has just reminded them of the terms in which "I preached to you," a definitely oral activity. There is one place where we have good reason to suspect the verb to refer to the delivery of written "decisions which had been reached by the apostles and elders who were at Jerusalem" (Acts 16:4). The letter containing these decisions was addressed to the "Brethren who are of the Gentiles in Antioch and Syria and Cilicia" (Acts 15:23). Barsabbas and Silas carried the letter as far as Antioch. Then Barsabbas disappeared out of the picture and we see Paul and Silas going on to Syria and Cilicia, the last two named addresses on the letter. What is more plausible than that the "decisions" of the Jerusalem council which Paul and Timothy delivered (paredidosan) shortly thereafter to the churches in Iconium, Derbe and Lystra (Acts 16:4) should be in the form of this same written document? To present such a document would give to Paul's words the authority they needed in this important matter. Moulton and Milligan record another example of the use of paradosis to refer to the delivery of written records. They refer to Bell in Archiv. VI, p. 104 where a case is found of the use of paradosis to refer to the delivery "of records by the outgoing to the incoming bibliophulakēs, and the similar use of the word to denote treasure

lists and inventories handed over by one set of officers to their successors" (MMvoc. ad. loc.).

There is at least one case where paradosis unquestionably refers to tradition transmitted in both oral and written form: "Stand firm and hold to the traditions which were taught by us, either by word of mouth or by letter" (II Thess. 2:15). There are at least fifteen other uses of paradidōmi in the New Testament where it is possible to interpret the transmission of tradition as being either by word of mouth or by written document or by both means (Mt. 15:2,3,6; Mk. 7:3,5,8,9,13; I Cor 11:2,23; Col 2:8; II Thess. 3:6; II Pet. 2:21; Jude 3).

Now returning to our discussion of Luke 1:2, we see that there is good reason to distrust the easy answer that says that what Luke is referring to is a strictly oral "delivering" of tradition. If all the evidence for written documents, arising from the period of Gospel formation, and the use of paradidōmi in this dual manner has any weight, the safest conjecture at this point would be to interpret paradidōmi as referring to the delivery of both oral and written data. If we apply this canon to Luke's special source, L, we find a measure of substantiation. Without question much of this material came to Luke from eye witnesses, especially from the women closest to Jesus. This much would no doubt be mainly oral in form. We have also found evidence that Luke 19:42 (pp. 595 ff.) is based on an underlying Aramaic original, indicating that at least this one bit of L Material was couched in written form at an early date, and before it came to Luke.

Carrying our investigation of the Lucan tradition one step closer to the primary source, we come to Mark and Q. We have shown that within both of these sources there is evidence of smaller units of written tradition (Cf. above, pp. 39 f.). The Form-Critics have well pointed out the existence of independent pericopae within these two sources, much of which probably came to the compilers of Mark and Q in oral form. If this is so, then we have carried this process of the compilation of larger and larger collections of oral and written tradition back to the very threshold of that tradition---back to where the oral and the written sources underlying Mark and Q must have been eyewitness accounts. Can we go one step further and suggest that some of those first eyewitnesses, especially the Disciples who were in the best position to hear and understand, not only remembered with the retentive accuracy peculiar to the Hebrew mind,³³ but also recorded at a very early date the words of the Master, much as Luke kept his diary of the words and deeds of Paul? Indeed it would seem very strange if such were not the case. The very naturalness of this process of gradually enlarging compilations of both oral and written tradition from the very beginning commends itself to us much more highly than the uncompromising insistence by the Form-Critics upon a twenty-year period of literary silence, followed by sudden and feverish literary activity. It is our considered opinion that this Form-Critical assumption is based

³³ Witness the remark of Dosthai ben Jannai in the name of Meir: "When a scholar forgets a single word of his Mishna, they account it to him as if he forfeited his life." Aboth 3:8.

neither on the bulk of the evidence nor upon unbiased reason.

2. The Fallacy of Particularism. Another assumption which lies at the heart of much of the exegesis of the Form-Critics, especially of the more recent followers of Bultmann and Dibelius, is the view that Jesus' message was originally intended to have nothing but a local or particularized application.³⁴ This "particularism" usually takes one of two forms, racial particularism, or temporal particularism. The former describes the attitude of the scholar who would limit Jesus' message to his Jewish contemporaries. Rabbi Joseph Klausner is a strong advocate of this view. He maintains that since within the Jewish tradition no other view was held but that which associated all religion with the Jewish culture, there was no other view which Jesus could adopt.³⁵ The second form, that of "temporal particularism," describes the view which limits Jesus' message to the particular historical situation. This provides a convenient method for assigning much of the Synoptic material to the later expansion and application of "The Church." One of the leading exponents of

³⁴ This is an example of what Dr. R. E. Fitch, formerly of Occidental College, calls the "Nothing-but" fallacy. This represents one of the basic fallacies of human thought---that of over-simplification. It is usually the result of an unbalanced perspective, occasioned by deep study of one aspect of a subject to the neglect of other aspects.

³⁵ Joseph Klausner, Jesus of Nazareth (New York: The Macmillan Co., 1925), pp. 199 ff.

this view is C. H. Dodd.³⁶ In assessing these forms of the Particularist position, it must be admitted at the outset that there is much truth here. As we shall point out many times, the situation to which a parable or saying is addressed provides the necessary starting point for the interpretation. The fallacy of this view lies mainly in failing to go beyond this starting point of the particular situation. It is a lack of breadth of view. The operation of this fallacy is seen very well in the exegesis of the Parable of the Faithful and Unfaithful Servant.

Luke 12:41-46 (Mt. 24:45-51) C. H. Dodd, followed by Joachim Jeramias and H. A. Guy, feel that this parable must be interpreted strictly in relation to the particular situation of its delivery, which they say was to an audience composed not, as Luke says, of the Disciples, but rather of the religious leaders of the Jews. The parable was then "later applied by the Christian Church to its own very different situation, and so the point of historical reference was lost."³⁷ These three maintain this position by claiming that v. 41, where Peter says, "Lord, are you telling this parable for us or for all?" is the result of the later application of the Church "to its own very different situation." It is of course obvious that v. 41 is, as Jeremias puts it,

³⁶ POK-135, 139, 142, 145, 148, 149, 151, 152, 160, 165, 170, etc.

³⁷ H. A. Guy, The New Testament Doctrine of the "Last Things:" A Study of Eschatology (Oxford Press, 1948), p. 56.

"Lucan Framework."³⁸ But this does not necessarily mean that Luke is incorrect in inserting this explanatory bit into the Q parable. Luke had many sources of information besides Q. It is our contention that Luke is correct in identifying the audience as the Disciples, and in posing this question, for two reasons: a) First we note the use of doulos to refer to the main characters in the parable, which characters represent those in the audience to whom the parable is directed. In chapter IV we shall show in detail that Jesus consistently uses doulos in this way when speaking to the Disciples. b) Secondly, we maintain the essential accuracy of v. 41 for the very reason which Dodd rejects, that there is within the Q parable explicit internal application to the context as Luke describes it (POK-158). We shall therefore proceed to the interpretation of the parable to demonstrate the accuracy of v. 41 as the context for the parable. Our interpretation will demonstrate that Jesus' mental perspective at this point is not at all as "particularized" as Dodd and others would have us believe.³⁹

The incident of which our parable seems to be a part extends from Luke 12:1-13:9. In 12:1 we get a picture of

³⁸ Joachim Jeremias, Die Gleichnisse Jesu (Zurich, 1947), p. 36. "... ist Lukanischer Rahmen."

³⁹ The authenticity of vv. 42-46 as an original parable of Jesus is supported by the following facts: a) The abundant reference to the same ideas in other parables (Mk. 13: 33-37; Lk. 12:35-38; 19:14-26; Mt. 25:19-29 etc. b) The use of doulos in Jesus' consistent way (Cf. p.135) c) The almost verbatim agreement between the Greek texts of Matthew's and Luke's accounts of this Q parable. d) The way in which Jesus made use of the Jewish story of Ahikar and changed it in his usual way. If there were no changes, we should suspect the authenticity of this as a word of Jesus. (Cf. Chapter III).

"many thousands" gathered together so that "they trod upon one another." In v. 13 one of the multitude steps forth and asks a question, at which Jesus rebukes him with the parable of the Rich Fool. This man was obviously not a Disciple. Then in v. 22 Jesus turns to his disciples with the word, "... do not be anxious about your life, ..." The following teaching up to v. 41 seems to be still directed to the Disciples. At v. 41 we get the impression from Peter's question, if accurate, that Jesus has been speaking to the Disciples, but that the "many thousands" are still in the background within hearing distance. At v. 54 Jesus seems to turn again to the multitude to apply to them, in terms of "interpreting the face of the earth," the saying, "Do you think I have come to give peace on earth?" which he has just directed to his Disciples.⁴⁰ Again at Luke 13:1 attention is redirected to the larger audience, to those Jews who had recently come from Jerusalem,⁴¹ and with that the scene changes to "one of the synagogues on the sabbath." The impression we get in this section, Luke 12:1-13:9, is that of a "living" situation in which Jesus is surrounded by the Disciples in the immediate foreground with a multitude in the background, made up of a larger group of disciples, and no doubt many strict Jews, of whom some were undoubtedly Pharisees and Scribes. The pic-

⁴⁰ Cf. p.490 f. for critical issues in the exegesis of Luke 12:35-38.

⁴¹ Cf. p.495 f. for exegesis of Luke 13:1-9

ture then is of Jesus directing his teaching first to one group and then to another.

With this in mind, let us now look at the internal evidence of the parable itself to see if it fits the scene as we have found Luke describing it. The key to the point we wish to make is the distinction Luke makes between oikonomos, v. 42, and doulos, vv. 43, 45, 46. We note that Matthew 24:51, in one of the very few differences from Luke in this parable, has doulos instead of oikonomos. We feel, nevertheless, that Luke is more accurate in preserving oikonomos. The more natural tendency would be for such subtle distinctions to disappear.⁴² We recognize the danger of placing too much emphasis on subtle verbal distinctions, but we do so because the whole parable bears out this distinction. It is possible that the "Early Church" added oikonomos to distinguish the Apostles from the other Disciples, but it is also equally possible that Jesus had his own purpose for so doing. It is in pursuing this last suggestion that we note the following about Luke 12:42-49 and Luke 12:35-38:

vv. 42-46

- v. 42 tis ara estin o pistos oikonomos
 a) Note the use of oikonomos.
 b) Note the "personal" force of the question introduced by tis ara.
 v. 43 makarios ho doulos ekeinos
 v. 44 ean de eipe ho doulos ekeinos

42 Cf. FGT, Appendix, where this tendency is demonstrated.

43 It is not to be alive in a literal sense at the time of the coming of the Lord. Cf. FGT, Appendix, where this is fully discussed.

44 See following page for foot-note.

- v. 46 hēksei o kurios tou doulou ekeinou
- Note the consistent use of doulos in place of oikonomos.
 - Note the more general force of vv. 43-46, seen in the use of ean, followed by the subjunctive, and of ekeinos.
 - Note the future, general reference to when the Lord cometh, hēksei.

There seems to be a three-fold frame of reference here: to the Apostles in the immediate foreground, to the larger company of disciples in the background, and to those who will be alive when the Lord comes.⁴³

vv. 35-38

- v. 35 estwsan humōn hai asphues periedzosmenai
 v. 36 (estosan) humais homoi hoi anthropois prosdecho-
menois
- Note the use of anthrōpois.
 - Note the "personal" force of the imperative, estwsan.
- v. 37 makarioi hoi douloi ekeinoi, ous ... ho kurios
heuresei
- v. 38 k'an ... elthē kai heure houtos makarioi eisin
ekainoi
- Note the use of douloi instead of anthrōpois.
 - Note the use of the third person subjunctive which gives this half of the parable a more "general" force.
 - Note the future, general reference to the "coming" of the Lord.⁴⁴

Again our impression is of the same three-fold reference seen above. Now in the light of this, note the change of perspective in v. 41:

- Note the "personal" force of pros humas.
- Note the "general" force of ē kai pros pantas.

It seems to us a most singular fact that, against the back-

⁴³ There is no question here of an immediate Parousia. The servant is not said to be alive in a physical sense at the time of the coming of the Lord. Cf. where this is fully discussed.

⁴⁴ See following page for foot-note.

ground of the varied audience as we have described it from the context, these two parables should be so well summed up by Peter's question in v. 41. Jesus begins both parables by speaking to the smaller group of Apostles around him. They are the anthrōpoi, the oikonomoi. He then raises his eyes to the larger audience before him, and, envisaging the whole extent of Discipleship until he comes again, lifts his frame of reference from the particular to the general, but in both cases, to particular or general "disciples." Peter's question, "Lord, are you telling this parable for us or for all?" is then the perfectly natural outcome of their observance of this shift in Jesus' perspective. So in answer to Dodd, we must insist that this question is indeed in startling agreement with the internal nature of both of these parables. Now with this in mind, we approach Plummer's unique suggestion that the question, "Lord, are you telling this parable for us or for all?" seems to be answered in Mark 13:37, "What I say to you, I say to all; Watch!" (ICC, Lk.). The following factors support the suggestion that what we have in Mark is the misplaced answer to the question posed in Luke 12:41. a) Luke 12:41 is not included in Matthew's account of Q which suggests that it came to Luke as a separate unit. b) The composite nature of Mark 13 supports the separate existence of such a question and answer. c) In both places the reference is to the second coming. d) An anthrōpos of his audience, has a technical, moral meaning (p. 145 f.).

44 (See previous page) Cf. J. H. Moulton, Grammar of New Testament Greek, Vol. I, "Prolegomena," pp. 185, 187 for one suggestion that heuresei is a "futuristic subjunctive."

incidental question and answer such as this is more likely to have occurred just once than is a parable, for we have seen that Jesus was wont to give the same parable on many occasions. Whether or not this last is true, we assert that there is good ground for maintaining that v. 41 is essentially accurate as Luke includes it, and that here Jesus has in mind at once the immediate band of Apostles, the larger multitude of disciples, and the future span of discipleship until he comes again. Certainly this comprehensive outlook is what common sense would lead us to expect from the mind of Jesus, especially if one agrees with Bowman that it was Jesus' constant purpose to found a Church (IOJ-p. 219). We suspect that the insistence of Dodd, Jeremias and Guy, on an audience composed strictly of Jewish leaders at this point, is more dictated by their presuppositions than by the evidence. Whatever the reason, it is a good example of the fallacy of "particularism."

In answer to the Particularists, we must further insist that the recognition of the particular situation of a saying must be balanced by the recognition that for Jesus the "important" context of every saying was not so much the Biological or Geographical context, as the moral, spiritual l.c. context. Take his use of doulos for example. As we shall presently show, this term, which he uses to identify one stratum of his audience, has a technical, moral meaning (p. 145 f.). The word genea (Aram 77) (77) on the lips of Jesus is another

45 The one exception is Mark 13:30.

46 Ex-55, IOJ-84, JE-144, 145.

case in point. In the Koine usage it refers to a gathering of people on the basis of one of three different affinities: a) a biological affinity; b) a moral affinity; c) a temporal affinity. In every instance, but one, in the Synoptics where Jesus is reported to have used this word, he does so in the sense of this "moral" affinity.⁴⁵ Sometimes he has two or even all three of these affinities in mind at once, but basically for him a genea referred to those bound together not by time or race so much as by moral condition. It is this very fact of the spiritual-moral focus of the mind of Jesus which placed everything he said and did in this setting, and which gave to his mind a perspective which transcended limitations of race or time.

Bowman suggests three further objections to the particularist argument which ought to be mentioned. a) He points out that Jesus was thoroughly conscious of his existence as the Messiah and redeeming Son of Man, which for him, as Manson puts it, had "an inclusiveness, finality and ultra-national range and transcendence belonging to none of the earlier forms of the messianic idea."⁴⁶ b) Bowman points out that Jesus considered himself to stand in the line of the Prophets, and this prophetic line is not limited to the narrow, nationalistic lines of later Judaism. "The prophetic word went beyond the exclusiveness to envisage a universalism which should require self-abandon of the chosen people if it

47. RM-38, 55, 187. Cf. Isa. 45:22; Elo. 4:2; Dech.

45 The one exception is Mark 13:30.

46 RM-55, IOJ-84, JM-144, 145.

was to fulfill its word-appointed task. For this exclusive, jealous God of Israel is for all people, and all people are unto him."⁴⁷ The point is that if we maintain that Jesus only directed his message to the Jews of his day, then we are denying to him a breadth of vision which was common to the prophets before him, in the light of whose message he saw his own. c) Finally, Bowman points out that the Pharisees "through the synagogue had established a universal mission long before Paul's day." He concludes by saying, "Surely it will not be seriously argued that Jesus' outlook was narrower than that of the Pharisaism of his day!" (RM-188). These are some of the logical dilemmas which best illustrate the fallacy of a rigid particularism.⁴⁸

B. FALLACIES OF METHOD. It is at the point of methodology in approaching the Synoptic material that the Form-Critics show their greatest weakness. Basically their method is deductive rather than inductive, scholastic rather than scientific. They approach the Gospels with what is clearly a pre-conditioned skepticism, deduced, as we have shown, to a large extent from insupportable assumptions, and proceed to mutilate the textual evidence. As E. F. Scott has so rightly observed, this is a backwards approach, one which uses the factual evidence as a "proof-text" for the a priori assumption.

⁴⁷ RM-38, 55, 187. Cf. Isa. 45:22; Mic. 4:2; Zech. 2:11 et al.

⁴⁸ For further evidence of Jesus' supra-natural perspective Cf. discussion of his use of Isa. 5:1-7, p. 99 f.

What they do not seem to realize is that they are committing one of the oldest blunders of the logical process. They are begging the question.

(1) Thesis Exegesis. One of the most common errors of method is the technique of approaching the synoptics with a particular thesis, and then proceeding to force the scriptures into the thesis mold. One of the standard techniques of this practice is what Oscar Cullmann calls the method of "amputation" (ChT-149). Granted that often the thesis is correct and the "amputation" justified, nevertheless a basic suspicion of a too-perfect thesis and an unbiased view of the thesis make it clear that much of this mutilation of the material is unjustified. Albert Schweitzer is a notable example. Convinced that (supernatural) miracles are impossible, he approaches the question of the feeding of the Five Thousand with the intention of weeding out "the dogmatic element" of the miracle. He does so by amputating Mark 6:43 on no other grounds than that this satisfies his thesis (QHJ-374). His complete disregard for the "present," "spiritual" aspect of the Kingdom of God in the Synoptics in favor of a "consistently eschatological" Kingdom is another example of the same approach.⁴⁹

Adolph Jülicher is another notable case in point. He is convinced that Jesus did not use allegory, so he excises or distorts every instance where Jesus is obviously pictured

49 This question will be fully discussed in Chapter VI.

as so doing.⁵⁰ We shall show in Chapter IV that the evidence will not support such arbitrary amputation. J. W. Bowman identifies this method as that used by Adolph Harnack in popularizing the idea that Jesus failed to see any further than the Pharisees into the universal implications of the prophets' teaching about Israel's mission.⁵¹

Harnack's proposal was capable of proof even by himself only on condition that one adopted the critical method then in vogue of deleting from the gospel record that portion of the evidence that failed to support, and of leaning heavily or exclusively upon that which gave credence to, one's thesis.(RM-188).

This is a subtle danger which the exegete must constantly guard against. Basically it is the mistaking of an hypothesis for a conclusion. It is the result of a deductive, rather than an inductive, approach to the textual evidence. As such, it is the antithesis of a "Scientific Exegesis."

(2) The Fallacy of "Development Exegesis." This describes the practice of ascribing much or most of the Synoptic material to the process of development within the oral and written tradition, whereby the original acts and teaching of Jesus assume a form entirely different from the original. This in practice proves to be another effective means of ridding the Synoptics of material, which, although sometimes validly dispensed with, is all too often unwarrantedly amputated in favor of some prevailing thesis.

⁵⁰ See CL-232.

⁵¹ Adolph Harnack, The Mission and Expansion of Christianity in the First Three Centuries, Vol. I, Chap. IV.

More than the observation of objective evidence, Development Exegesis is the logical result of certain assumptions: a) That we cannot get back to the words of Jesus, but only to what the early Church thought about Jesus, assuming that there is a difference; b) that the Early Church was in itself a creative factor;⁵² c) that certain "motives" operated within the Early Church to change the tradition. We have discovered five such motives imputed by various scholars to the Early Church: The "Messianic Secret" motive;⁵³ the "paranetic" motive;⁵⁴ the "parousia" motive;⁵⁵ the motive for generalizing the particular (Cf. p. 57 f.); the "Christ Myth" motive.⁵⁶ There is

52 These first two assumptions have been dealt with in Chapter I.

53 For an able and sympathetic exposition of Wrede's views, see R. H. Lightfoot, History and Interpretation in the Gospels. This theory is well refuted by Schweitzer, QHJ-336-348. See also our discussion of Mark 4:10-12 where we show that this thesis is completely unnecessary (p. 121 f.).

54 For an exposition of this motive Cf. FTG-257. Cf. POK-135, note 2, for discussion of the meaning of "paranetic," as used by the Germans. The difficulty with this "motive" is that its proponents cannot surmount the simple suggestion that what appears to them to be the result of the activity of the Church may just as well have been the result of the "paranetic" motive of Jesus himself.

55 As we show in Ch. I, p. 10, Ch. VI, p. 312, and Appendix A, if there was any such motive operative in the Early Church, and there seems to have been, it was completely the reverse of the delayed parousia usually suggested by the protagonists of this theory. So Jer. 33, 35. We show that it was an "immediate" parousia motive which operated, especially in the creation of Mk. 13.

56 Cf. FTG-287-8 for full expression of this theory. If there was such a motive operative in the Early Church, then we must believe that every parable, every saying about the

(cont' on following page)

one main line of evidence, aside from pure assumption, which is usually presented in support of this theory of "Development." That is the attempt to show that two or more parables or sayings which are similar to each other were originally the same utterance by Jesus, and that the present differences are to be accounted for by "development" within the Early Church. Loisy, Montefiore, T. W. Manson, Dodd, and Jeremias are especially fond of this line of argument. Basically this method meets all the requirements of scientific exegesis. It is based on the textual evidence. It is inductive. The fallacy here rests on the fact that of the ten cases where we have discovered scholars asserting the existence of this phenomenon, only two cases, other than Mark 13, are valid, and those two only serve to strengthen our belief in the careful way with which the oral or written tradition was passed down.⁵⁷

The Parable of the Wheat and the Tares (Mt. 13:24-30).

T. W. Manson holds that Matthew 13:24-30 is a "free" adaptation of the Marcan parable of the Seed Growing Secretly (Mark 4:26-29), or else a conflation of it with other matter, designed to

56 (cont. from previous page) Kingdom, the "I" sayings in every source, the very heart and soul of the message of the Synoptics, John, Paul and the Early Church in general, are all based on an unjustified premise. If all the exegesis in this dissertation says anything, it is that this is entirely too heavy a burden for Dibelius' theory to bear.

57 The ten examples are: Mt. 13:24-30 is the same as Mk. 4:26-29 (Cf. p. 71); Mt. 13:24-30 same as Mt. 3:12 (p.280); Mt. 22:1-14 same as Lk. 14:16-24 and Mk. 12:1-12 (p.199); Mt. 25:1-13 same as Lk. 12:35-38 (p.272); Lk. 12:1-12 same as Mk. 8:38 (p.238); Lk. 12:35-38 same as Mt. 7:13, 14 (p.490); Lk. 13:24 same as Mt. 7:13, 14 (p.255); Lk. 13:25-27 same as Mt. 25:1-10 (p.505); Lk. 19:11-27 same as Mt. 25:14-29; Lk. 12:10 same as Mk. 3:28 (Mt. 12:31, 32).

meet the circumstances of a time when the Church contained members, who, in the view of the writer of this parable, were unworthy of their place and false to its true ideals as he conceived them."⁵⁸ In order to show how this argument from "development" proceeds, its convincing power, and its basic fallacy, we shall lift the discussion of Manson's thesis concerning this parable out of its exegetical context and include it here (Cf. p.). The point at issue is the relationship between Matthew 13:24-30 and Mark 4:26-29.

Matthew 13:24-30

Βασιλεία... ἀνθρώπων... σπέρμα
...καθεύδειν... ἐβλάστησε...
χόρτος... κόρπον ἐποίησεν...
ἐν καιρῷ τοῦ θερισμοῦ

Mark 4:26-29

Βασιλεία... ἀνθρώπων...
σπόρον... καθεύδει...
βλάστη... κόρπον ποιεῖ...
χόρτον... παρέστηκεν ὁ θερισμός

(1) Verbal Comparison. Matthew has 137 words, of which eighteen only are in any way similar to Mark, and of which only these above twelve are similar in a significant way. In Mark there are sixty words, of which sixteen are similar to Matthew in any way, and only the ten mentioned above are similar in a significant way. There is only one word, basileia, which is in exactly the same form or construction in both parables. Only one word, katheudein, is common to both parables, which word does not have to do with the growing, fruiting or harvesting of a seed. It would seem then that in katheudein is the only truly significant point of identity, a detail which is unnecessary to the figure of the seed, and which seems to point to a certain verbal dependence.

58 TOJ-222,223. So also Mont. II, 639; Weiss, Matt. Evang. ad loc.

To conclude, we note the similarities and the one significant point of identity, but we cannot help asking why it was, if Matthew was adapting the Marcan parable, that he did not follow his usual practice in collating and following the verbal construction of his source more closely? The parable of the Mustard Seed, immediately following the parable of the Tares, where Matthew collates Q with Mark, and where the verbal similarity is great, is a case in point. Here, in the parable of the Tares, the differences far outweigh the similarities, which are not more than one would expect when a similar figure, that of a seed growing, is used in both parables.

(2) Comparison of Content

Matthew 13:24-30

The Kingdom of heaven may be compared to a man who sowed good seed in his field;

but while men were sleeping

his enemy came and sowed weeds among the wheat and went away.

So when the plants came up and bore grain,

then the weeds appeared also. And the servants of the householder came and said to him, "Sir, did you not sow good seed in your field? How then has it weeds?" He said to them, "An enemy has done this." The servants said to him, "Then do you want us to go and gather them?" But he said, "No, lest in gathering

Mark 4:26-29

The Kingdom of God is as if a man should scatter seed upon the ground

And should sleep and rise night and day,

and the seed should sprout and grow

he knows not how.

Matthew 13:24-30

the weeds you root up the wheat along with them. Let both grow together

.....

until the harvest; and at the harvest time I will tell the reapers,

"Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn."

Mark 4:26-29

.....

The earth produces of itself, first the blade, then the ear, then the full grain in the ear.

But when the grain is ripe, at once he puts in the sickle, because the harvest has come.

.....

Concerning the above, we note the following: a) The starting point for both parables is the same, the comparison of the Kingdom to a man sowing seed. b) The greater proportion of Mark is reproduced in Matthew. c) The two parables differ greatly in the points which they make. The Marcan parable teaches the spontaneous growth of the Kingdom, the harvest representing the climax of spiritual growth. The point of the Matthew parable, on the other hand, is the origin, nature and destiny of evil men as they exist alongside good men, and their relationship to the Kingdom of God. It is therefore a parable of judgment (Cf. pp. 280 ff.). d) We note the significant fact that in both parables the phrases that are different are those which contain the central point of the parable. e) The details in Matthew which are different from Mark are so intimately interwoven with the remainder as to be inextricable without destroying the parable.

(3) Comparison of Context

<u>Matthew 13:24-30</u>		<u>Mark 4:26-29</u>	
1-9	Parable of the Sower	30-39	Parable of the Sower
10-17	Secrets of the Kingdom	10-12	Secrets of the Kingdom
18-23	Explanation of parable of Sower	13-20	Explanation of parable of Sower
.....	.....	21-22	Lamp under a bushel
.....	.....	24-25	Measure you give
26-30	Parable of What and Tares	26-29	Parable of the seed growing secretly
31-32	Parable of Mustard seed	30-32	Parable of Mustard seed
.....	.....	34	Privately to disciples
33	Parable of the Leaven	.....	.....
34	Said nothing to them without a parable	34	Did not speak to them without a parable.
36-43	Explanation of the parable of the Tares	.....	.....
44	Parable of the treasure in the field	.....	.....
45-46	Parable of the Pearls	.....	.....
47-50	Parable of the Net	.....	.....
51-52	Parable of things New and Old.	.....	.....

Concerning the above we make the following observations:

- a) There is a parallel in Matthew to everything in the Marcan sermon, with the exception of Mark 4:26-29 and the two ideas in Mark 4:21-25, which ideas, however, are contained elsewhere in Matthew (5:15; 7:2). b) We note that Matthew has made six significant additions to this lakeside sermon, five of which have no parallel in any other part of the Synoptics. This is strong evidence that Matthew has here a source not known to Mark or the author of Q. c) We note that whereas in Mark the entire lakeside sermon is about the "word" of the Kingdom, the "Gospel," how sown, how received, how it grows, how and why it is expounded in parables, in the Matthew sermon there are three distinct themes (Cf. p.280), the word of the Gospel, the Judg-

ment (Tares and Net) and the worth of the Kingdom (Treasure and Pearls). d) We note that both Matthew and Mark have twin parables. We cannot help but feel that Matthew's parable of the Mustard seed and the Leaven, taken as they are from Q (Lk. 3:19-21), make a much more natural combination than do Mark's parables of the Seed Growing Secretly and the Mustard Seed, with the Leaven omitted.. This suggests that rather than Matthew adding spurious material to this lakeside sermon, Mark's source is incomplete. This then would further suggest that Matthew's parable of the Wheat and Tares could also have been omitted from Mark, while legitimately being added in Matthew. This then gives the picture of Matthew as combining three sources into this lakeside sermon, Mark, Q and M, rather than as one who either edits the Marcan parable of the Seed Growing Secretly out of all recognition, or adds material of his own creation. If Matthew has included M material from vv. 36-52, what is more natural than that he should add the parable of the Wheat and the Tares from this same source?

We are now in a position to come to some conclusion with regard to the relationship of these two parables. a) It seems evident that Matthew believed that these two parables were given on the same occasion and in the same general sermon. b) This is probably not an example of the editing of a Marcan parable by Matthew, for not only is it a wholesale

changing of point and detail, but so cleverly knit as to defy detection, not at all the usual practice of Matthew. c) This does not appear to have been a collation of Mark with other material, for Matthew's practice in collation is to preserve as far as possible the exact wording of his various sources, which is certainly not done here. d) The fact that Matthew omits the Marcan parable of the Seed Growing Secretly, and seems to substitute for it the Parable of the Tares, might seem on the surface to argue that he thought these were the same parable. However, it might equally involve any one of many other motives which would influence the actions of an Evangelist in selecting what he was to include and in rejecting what he was not to include in his Gospel. At any rate, the factor of human "motive" is at best a tenuous basis upon which to build an argument. e) What seems most probable is that this parable came to Matthew in his special source, or sources, much as we find it in our Gospel. The parable would then have achieved its present form at an early date. It is of course possible that "development" took place at an early date through oral transmission; but the facts set forth in Chapter I, as well as the fact that the parable, as it now stands, is completely in accord with both the spirit and the letter of Jesus' teaching elsewhere in the Synoptics (pp. 280 ff.), admit this possibility only as idle speculation. f) The solution which seems best to fit all the facts is that what we

60 The other is Lk. 12:10, which is the same as Mt. 12:31, 32. Here it can be shown that Luke's version is slightly influenced by Mark. Cf. pp. 240 ff.

have are two originally separate parables, probably told on the same occasion, possibly in the manner of "twin parables," like the parables of the Treasure and the Pearls, a favorite device of Jesus. One of these parables found its way into Mark, the other into Matthew's special source. This illustrates what will be demonstrated many times in the pursuance of the exegesis to follow, that when we come across two or more elements of the tradition that have points of similarity, we are not assume that therefore they were originally the same saying. Jesus did not give his parables only once, or always in the same words. As Easton insists, "We must postulate the infinite repetition of the teaching of Jesus to small groups in many places."⁵⁹ In most cases, what development there was probably took place in the mind of Jesus.

The Parables of the Pounds and Talents, Luke 19:11-27 (Mt. 25:14-30). We have said that there are two instances where the similarity of two sections of the tradition does indeed mean their identity, and where some "development" has taken place. The Parables of the Pounds and Talents represents one of these instances.⁶⁰

59 BSE-GG-124-126. This illustrates the canon of Augustine in De Consensu Evangelistarum, quoted by Middleton in R. Lightfoot, History and Interpretation in the Gospels (London: Hodder and Soughton, 1935), p.5, "whenever we find the Evangelists inconsistent in their accounts of anything said or done by our Lord, we are not to suppose them speaking of the same thing, but of some other, very like to it, said or done at a different time."

60 The other is Lk. 12:10, which is the same as Mk. 3:28 (Mt. 12:31,32). Here it can be shown that Luke's wording is slightly influenced by Mark. Cf. pp. 240 ff.

(1) VERBAL COMPARISON

(a) Similarities

- In both Matthew and Luke there are sixty-three Greek words that are identical or synonymous.
- In both there are 161 words that are similar, or that are different but where the sense or meaning is essentially the same.

(b) Differences

- In Matthew, out of a total of 303 Greek words, eighty-one are entirely peculiar to that version of the parable.
- In Luke, out of a total of 282 words, fifty-eight are entirely peculiar to Luke's version.

(2) COMPARISON OF CONTEXT

(a) Similarities

- Audience: In both versions the parable is given to a D audience.
- Geographical context: In both versions the parable is given in the vicinity of Jerusalem, approximately during the last week of Jesus' ministry. (Matthew places the incident on the Mt. of Olives after Jesus has entered Jerusalem; Luke places it somewhere between Jericho and Jerusalem just prior to his entrance into Jerusalem).

(b) Differences

- In both parables the literary context is decidedly different.

(3) COMPARISON OF CONTENT

(a) Similarities

- The central message of the two parables is the same:
 - 1) The picture of the nobleman entrusting his servants with money and then going away on a journey.
 - 2) The demand of the nobleman for an "increase."
 - 3) The rewards and punishments following the nobleman's return.

(b) Differences

- 1) In the fifty-eight words peculiar to Luke, we see the differences peculiar to his version of the parable.
 - a) V. 11, "Because they supposed that the Kingdom was to appear immediately." Luke seems concerned to indicate the importance of one aspect

(3)

(b)

1)

- a) of the parable, that of the delayed return of the king. It is obviously written from a later date looking back on the time when the Disciples misunderstood Jesus on this issue. We note two things about Luke's insertion in v. 11: The Disciples did misunderstand Jesus, as Luke suggests, and as we shall show in Chapter IV; It is significant that Luke does not edit the body of the parable, but adds his own special emphasis merely as an introduction which no one would mistake for a word of Jesus.⁶¹
- b) There is evidence that Luke has collated two parables here, one from Q and the other from his special source, L, dealing with a king going to a far country, receiving a delegation saying they do not want him, and finally ordering those enemies to be brought and slain before him.⁶² The evidence is this: 1) in Lk. 19:11,12,15,27 there is a reference to basileia, whereas in Matthew there is not. 2) Luke suggests a graduated reward of "cities" whereas Matthew retains the more absolute reward of "the joy of thy Lord." 3) In v. 27 Luke has the "enemies" being punished, whereas Matthew makes the punishment fall on the "unprofitable servant," which is more in keeping with the requirements of the parable. 4) These various elements, when separated out, tell a consistent story, strongly suggesting a separate parable. In connection with this evidence of Lucan editing, it is significant to note that the change in metaphor in v. 27 does not alter the essential meaning of this punishment which is the description of the final, terrible result of failing to receive the Kingdom (Cf. pp. 504 ff.).
- 2) In the eighty-one words peculiar to the Matthean version of the parable, one dominant factor stands out. The sums given to the servant are graduated in amount. It is impossible to say certainly, but

61 Montefiore's implication that Luke changes the body of the parable to include the delay of the parousia is a bit of a priori logic that does not fit the evidence. The matter of delay is an integral part of the basic parable in both Matthew and Luke. Cf. Mont., ad loc.

62 T. W. Manson suggests that this unit is a special word of Jesus concerning Archelaus.

63 Cf. pp. 502 f. where we show that an "absolute reward" is more in keeping with Jesus' conception of a Kingdom reward in the Synoptics.

(3)

(b)

- 2) this appears to be an attempt on the part of later disciples, or of Matthew, to account for the differences in the authority, or the gift of the Spirit, of the various disciples in the Early Church. Whatever the reason for its inclusion, and whatever its source, we hold that Matthew's graduated gifts to the disciples are of less authenticity than Luke's one "Mina" each for the following reasons: a) vv. 15-18 are out of place. Matthew consistently refers to the main characters of the parable as douloi, whereas in vv. 15-18 the characters are described in more general terms...one, another, he, etc. b) Creed makes a good point when he suggests that since the purpose of the Lord is to test the capacity of the douloi, he does not know this capacity beforehand, as is indicated in vv. 15-18. c) Easton points out that "mina" is a Jewish word which Luke would not likely have introduced by himself. This suggests that the "one mina" was at least earlier than Luke. d) In Chapter VIII we show the striking similarity between this basic parable and that of the Sower (Mk. 4:3 ff.). If, as we suggest, the parable of the Pound is a companion parable to that of the Sower, then here is an argument for Luke's "one mina" which accords much more closely with the "seed" which is the Gospel, than do the graduated gifts of Matthew.

(4) CONCLUSION

- (a) The strong similarities between the parables of the Pounds and the Talents indicate that they represent the same basic parable on the lips of Jesus. Since it is not likely that Jesus would tell the same basic parable twice to the same audience in the same week, with the same point, and with such strange "peripheral" differences, we feel justified in concluding that these two were originally the same basic parable, to which the tradition has added those differences outlined above. There are indications that these additions could be authentic words of Jesus. There are also

(4)

- (a) indications that some at least of Matthew's additions are made by some element of the Early Church. Both Matthew and Luke have then collated an original Q parable with other material from their special sources.
- (b) We note that despite the peripheral differences, the basic parable has remained the same in the two rescensions, testifying to the essential stability of the early words of Jesus.
- (c) Concerning the peripheral differences, we note that these are introduced to stress or modify one element of the parable, which stress or modification does not essentially alter the basic parable.
- (d) We note the stability of the parable-audience as the incident passes through oral and written tradition, and especially of the identification of the Disciple-audience as the douloi of the parable. Cf. Chapter IV.

In view of the above evidence we are forced to admit that at times there seem to be motives that operate within the Early Church to produce certain "developments" in the basic tradition. The significant fact is, however, that in none of the cases listed above do these changes alter the central teaching of the parable. They occur, if at all, as minor, peripheral additions to the basic material, rather than as the original creations or wholesale changes so often suggested by those who take the kernel of truth in the "development" thesis and pursue it to the extreme. The over-all result of the investigation of the argument from "development" in the above listed ten cases is the awareness of the "essential carefulness" of those who passed on the early tradition.

Our analysis of the Form-Critical movement from the point of view of Biblical criticism has brought us to the conclusion that here we must recognize an extreme position which is historically a reaction to a reaction. Liberated from the restraining bonds of Protestant scholasticism, shackled as it was to the "literal word," which in turn was a reaction to medieval ecclesiasticism, where Exegesis was bound to the dictates of the Church, the pendulum of Biblical interpretation has again reached an extreme position in the Form-Critical school, where the validity of the Gospels as a basis, either for the life of the historic Jesus, or for a valid theology, is strongly questioned or flatly denied. Like all extremists who push a truth to its limit to the exclusion of other truths, they have ended in a skeptical denial of the very Gospel they set out to defend.⁶⁴

Today the Form-Critical reaction is still in progress, but we feel it has largely spent its force. The school of Post-Form-Critical evaluation has brought some common sense and perspective back into the picture, and the contributions and errors of the Form-Critics can be clearly seen. Today we must recognize that no longer can we build our faith on the sands of a "literal word." In the words of Marcus Dods, a

64 "Rudolph Bultmann and Martin Dibelius are agreed in holding that our Lord never regarded himself as the Messiah at all, which is the kind of position which, when taken by Wrede a generation ago, became to Schweitzer the symbol of 'thorough-going skepticism.'" D. M. Baillie, God Was in Christ (New York: Charles Scribner's Sons, 1948), p. 22. Dibelius' own version of the Synoptics is a most sadly attenuated affair.

fine, conservative scholar of the last generation, "the day for that is past."⁶⁵ On the other hand, no longer need we fear Form-Criticism as the great destroyer of the Synoptics, nor accept it uncritically and reap the skepticism which so many have done in the past (Cf. BDG-61). We feel that the Form-Critical challenge has been successfully met and we can approach the Exegesis of the Synoptics, confident that it is possible to find there a sufficiently accurate account of the life and words of the historic Jesus, to use as a basis for Christian theology.

which was approach Scripture. Textual, Historical, Literary, Form, Source Criticism have all developed as techniques for determining the validity of Scripture. Furthermore, we have come to see that they are also techniques for determining the meaning of Scripture, for validity and interpretation are inseparable. This has been well illustrated by the Form-Critics themselves who are so often criticised for letting considerations of Form overlap with those of validity and interpretation (Cf. Chapters I and II). This is inevitable, for they are all inextricably interwoven into the unity which is Scriptural Exegesis. This would tend to militate against any such clear-cut distinction between Exegesis and Criticism as that made by Bach. If the Form-Critical "revolution" had taught us anything

65 Marcus Dods, Origin and Nature of the Bible, p. 175.

CHAPTER III

THE FORM-CRITICAL PROBLEM

SOME POSITIVE CONTRIBUTIONS TO THE SCIENCE OF EXEGESIS

DEFINITION OF TERMS

It was the practice of the last generation to make a distinction between "Exegesis" and "Criticism." According to H. S. Nash, the distinction is this: Exegesis is inductive, analytical, and seeks to interpret and explicate, whereas Criticism has to do with questions of the correctness and truth of Scripture.¹ In recent years, however, the word, Criticism, has been expanded to include all of the techniques by which men approach Scripture. Textual, Historical, Literary, Form, Source Criticism have all developed as techniques for determining the validity of Scripture. Furthermore, we have come to see that they are also techniques for determining the meaning of Scripture, for validity and interpretation are inseparable. This has been well illustrated by the Form-Critics themselves who are so often criticised for letting considerations of Form overlap with those of validity and interpretation (Cf. Chapters I and II). This is inevitable, for they are all inextricably interwoven into the unity which is Scriptural Exegesis. This would tend to militate against any such clear-cut distinction between Exegesis and Criticism as that made by Nash. If the Form-Critical "revolution" has taught us anything,

1 Schaff Herzog Encyclopedia, ad loc.

it is that Exegesis and Criticism cannot and must not be separated. To interpret the Scriptures without criticising them for correctness (as Nash has defined the term), is a basic error of the highly conservative scholars which the Form-Critics have rightly shown to be false. But to criticise the Scriptures without depth of interpretation is the even greater error of the Form-Critical school which it is our intention to correct.

For the needs of this dissertation, we shall refer to Exegesis as the purpose for which we approach Scripture, which is literally for the "leading out" of its meaning, and which is synonymous with the word, interpretation. We shall refer to Criticism as the method of accomplishing this purpose. Under the heading of Literary Criticism, we shall include those methods which were formerly called techniques of Exegesis. More exactly, by Literary Criticism we shall mean the process of examining carefully the literal text of Scripture to discover its true meaning and interpretation. Other than this we shall make no distinction between Exegesis and Criticism. Such distinctions are things which exist in the abstraction of logical analysis, but which disappear in their application to practical conflict.

THE NEED FOR A SCIENTIFIC LITERARY CRITICISM

In recent years, several branches of New Testament Criticism have achieved a relatively high degree of scientific accuracy, while others have lagged far behind. Under the impetus of such men as Tischendorf, Westcott, Hort, Moulton,

Milligan, Dalman, Nestle, Hawkins, Streeter and many others, Textual and Source Criticism and the purely linguistic side of Literary Criticism have gone far toward achieving scientific precision. Dibelius, Bultmann and others have given a certain degree of scientific exactitude to Form-Criticism, although highly overdone and overrated. Charles, Moore, Strack, Billerbeck and others have given Historical Criticism a measure of scientific probability, although much remains to be done. It is in the field of Literary Criticism, in the careful, critical, examination of the literal text of Scripture, to determine its true meaning, that scientific discipline is especially needed. Protestant Exegesis has been a shifting sea of opinion, where assertion has been mistaken for proof, impression for evidence. It is here, at the point of a basic disregard for the textual evidence, that we find the crux of the Form-Critical fallacy of method.²

2 This disregard for the textual evidence is clearly seen in the "shallow" Exegesis which accompanies so much of the Form-Critical argument. Dibelius, in his interpretation of the Parable of the Sower, is a case in point. He interprets the parable in a way completely foreign to the message and purpose of Jesus, which a thorough study of the Synoptics is bound to reveal. For him, the parable originally was intended to give "comfort and calm in the face of misfortune and failures" (FTG-257). Because the explanation of the parable (Mk. 4:14-20) goes beyond Dibelius' interpretation, this explanation is therefore the result of the "paranetic motive" operating in the Early Church. As our Exegesis of this parable in Chapter IV will show, Dibelius has completely missed the compelling Crisis in this parable, the Crisis which comes when the pneuma tou theou in the word of God is cast upon the soil of a life (pp.121 f.). Albert Schweitzer is another case in point. He maintains that Jesus predicted the Parousia in His lifetime, because, as he says, "He tells them in plain words (Matt. X. 23) that He does not expect to see them back in the present age" (QHJ-357). The one bit of Synoptic evidence he uses

(cont. on following page)

Now if Protestantism is to have the right to approach Scripture in freedom from the authority of the Church or subservience to the literal word, she must acquire another standard of discipline to keep her from the exegetical chaos exhibited by the Form-Critical school. It is to this end, and as a further appologia for the abundant Exegesis to follow, that we devote this chapter. It is our intention to present a systematized plan of Exegesis, based as closely as possible on the method of investigation which has provided such accurate results in so many other fields of inquiry, namely the so-called Scientific method.

A SUGGESTED METHOD FOR A "SCIENTIFIC" LITERARY CRITICISM

1. Assumptions. Behind any logical process must lie assumptions. Even the most objective scientist must begin by assuming such things as the existence of a certain basic orderliness in the universe, the validity of objective fact as evidence and the validity of the logical process by which he

2 (cont. from previous page) to support his argument is Mt. 10:23, at best not the most strongly attested passage in the Synoptics, and one which does not yield its true meaning to the casual and uncritical treatment which Schweitzer gives it. Cf. RM-253, where a thorough examination of the textual evidence yields the fact that "Son of Man" can be equated with the "present" basileia. Cf. Chapter VI where we show that the great bulk of Synoptic evidence on the subject reveals that expecting an immediate parousia is just what Jesus constantly warned against. Cf. TOJ-222, "The evidence of Mt. 10:23 is therefore to be regarded with suspicion: and we cannot build anything on it with confidence." It is strange that men who are so greatly concerned for technical accuracy in other ways can be so naively unconcerned for accuracy when it comes to the meaning and interpretation of the literal text.

induces his conclusions. Even so must a Synoptic exegete begin with certain basic assumptions. The two most important basic assumptions which underlie all Synoptic exegesis have to do with the ability of the exegete to find in the Synoptics the words of Jesus, and with the question of the divinity of Christ. Our answers to these two questions, more than anything else, will determine the ultimate direction of our exegesis.

In Chapter II we have demonstrated what should become increasingly clear as this dissertation progresses, that where the evidence of Text, Source, Form, Historical and Literary Criticism will allow, it is entirely possible to find with reasonable accuracy the words of Jesus in the Synoptics. This is the only assumption upon which one can logically approach Synoptic exegesis. The opposite view, which is taken by the Form-Critics, is really exegetical suicide. If all we can find in the Synoptics is the historical evolution of the ideas about a Christ who either never existed, or who at best cannot be known, then Synoptic exegesis has no real meaning.³

The importance of the second assumption underlying all exegesis, that concerning the divinity of Christ, can also be

3 Cf. FTG-288 for this "Evolutionary" point of view. Albert Schweitzer expresses this dilemma when he summarizes the "negative" results of the Critical study of the life of Jesus for those who follow Dibelius and Bultmann at this point. "The Jesus of Nazareth who came forward publicly as the Messiah, who preached the ethic of the Kingdom of God, who founded the Kingdom of Heaven upon earth, and died to give His work its final consecration, never had any existence. He is a figure designed by rationalism, endowed with life by liberalism, and clothed by modern theology in an historical garb" (QHJ-396).

clearly seen. It stands to reason that if Jesus was only a local, Jewish Rabbi, then his teachings can be expected to be only local and Jewish in their application, and therefore of minor significance. But if Jesus is the incarnation of God Himself, His teachings can be expected to have universal application and divine significance.⁴ Now the question of the divinity of Christ is too vast a subject to pursue here, nor is there great need for it. The Synoptic validity of Jesus' claim to divine Messiahship in the light of Form-Critical skepticism has been adequately demonstrated in recent years by such scholars as D. M. Baillie (God Was In Christ), William Manson (JM), J. W. Bowman (IOJ, RM), and others. What we are asserting here is that the necessary starting point for a "deep" exegesis must be a "high" Christology, which Luther called the "analogy of faith." Jesus understood this, that only those who had the eyes of faith would be able to perceive the mystery of the Kingdom. This is why he made it a practice to explain his parables only to those who had taken at least the initial steps along this pathway of faith (Cf. Chapter IV, pp.121 f.). Only they would even begin to be able to understand the depth of spiritual meaning in those parables.

The operation of this principle can be clearly seen in the writings of Martin Dibelius. As we have already pointed

History Movement, "against which Schweitzer and others have re-

4 Cf. Chapter II, pp.57 ff., where we have shown the fallacy of limiting Jesus' teachings to a local, "particular" setting.

out (Cf. n. 2 above) Dibelius interprets the parable of the Sower in such a superficial way as to miss the deep note of Crisis which is there. It is difficult to escape the conclusion that this "shallow" exegesis of the Marcan parable is the result of the low Christology which underlies Dibelius' treatment of the Synoptic Jesus whose words in the Paradigms, says Dibelius, are not "the words and the work of a god, but of a teacher" (FTG-266). It is perhaps no great coincidence that those who have in recent years taken such pains to evaluate the Form-Critics and point out their major fallacies, have also been the ones who have, in scholarly realms, laid greatest stress on the Divine Messiahship of Jesus.⁵ A low Synoptic Christology has been one of the greatest fallacies of assumption among the strong adherents of Form-Criticism.

2. The Consciousness of Jesus. Granted the premise that it is possible to find in the Synoptics a reasonably accurate account of the words of the Historic Jesus, it follows logically that Synoptic exegesis must then be the interpretation of the words of Jesus, an historic figure. If this is so, then it would seem most reasonable to assert that the place to begin Synoptic exegesis is with the person of the Historic Jesus himself, and with the meaning which he attached to his own words. We are not advocating a return to the "Jesus of History Movement," against which Schweitzer and others have reacted with some justification. What we are doing is making the

5 Cf. JM, IOJ, RM, D. M. Baillie, op. cit.

common-sense observation that without a Jesus of History there could not have been a Synoptic Jesus. We are also making the correlative observation that unless the words of the Synoptic Jesus are seen in the light of the Historic Jesus, our interpretation of those words will be incorrect. If Jesus was a man, then how is it possible to understand what he said unless we understand as much as possible about the man himself, about his background, his environment, the workings of his mind? Certainly in recent years some scholars have gone to extremes along this line, and we would not dim the reality of the Deity of Christ, but in all fairness to accuracy we cannot ignore this aspect of the Synoptic exegesis which is based on the historic words of an historic figure, living a very human and real existence. We repeat, then, that the place to begin a realistic interpretation of the words of Jesus is with the person of Jesus himself. The Form-Critics have exhibited the truth of what we have said. They have begun their exegesis with the Community, and so they have ended with the Community, never having pierced through to the meaning of Jesus in the Synoptics, because they have never pierced through to the historic Jesus himself.

What we are saying is that besides the recognition that it is possible to find the words of Jesus in the Synoptics, and the faith that this Synoptic Jesus is indeed the divine Messiah, one further dimension must be added to the starting point of realistic and scientific exegesis, namely the "Consciousness" of Jesus. Basic to this approach is the recognition that if

Jesus was a man, then it is safe to assume that in most respects his thought processes were similar to those of his contemporaries. This at once gives us a basis for our investigation, for if modern psychology has shown us anything, it is that behind the differences in race, age, education and culture there lies a basic human nature common to all men. It is commonly recognized today that men's minds exist on two main levels, a conscious and a subconscious level. The conscious mind is that level with which we reason, and of which we are commonly aware. The subconscious mind exists below the level of conscious activity.⁶ It retains all, or a great proportion, of every external influence with which it comes in contact, not the least influential of which is that which one reads, hears and sees. It is this level of the mind that exerts the most powerful influence upon attitudes and the manner in which ideas are expressed. It is this level of the mind that "throws up" the creative syntheses which are the explanation of creative thought and the marks of true genius.⁷ As we shall see later, it is this "creative element" which is the most characteristic feature of the mind and teaching of Jesus. We dare also to suggest that it is this level of consciousness that is most dominated and used by the Holy Spirit. It is

6 We use the term, "subconscious" deliberately to avoid confusion with the many refinements of the "unconscious" mind as developed by the Freudians. Cf. Gordon W. Allport, Personality a Psychological Interpretation, (New York: Henry Holt & Co., 1937), p. 184. Cf. Ross Stagner, Psychology of Personality (McGraw-Hill, 1948), p. 282. Cf. Karen Horney, Are You Considering Psychoanalysis? (New York: W. W. Norton Co., 1946), pp. 49, 54. Cf. D. M. Allan, The Realm of Personality (Abingdon-Cokesbury, 1947).

7 For a good analysis of creative genius, Cf. Allan, op. cit., pp. 185-201.

therefore with this level of Jesus' mind that we are most concerned.

Now with regard to our discussion of Jesus' subconscious mind, we are concerned mainly with the discovery of the major influences which constituted, dominated and moulded that subconscious. It is in the identification of these factors that a full understanding of Jesus' Synoptic words must begin. It is our intention at this point to identify the major influential factors of Jesus' subconscious in so far as we find them reflected in the Synoptics, on the presupposition that any source which can be identified in the Synoptic words of Jesus must have had an appreciable influence on his thinking. We also propose to compare those factors or sources, where they are written and obtainable in the form in which Jesus had access to them, with the Synoptic record of Jesus' words, in order to discover the "creative element" in those words; that which did not necessarily come from some outside source, and which will be the best indication of his own unique message. This survey will not attempt to be exhaustive, but merely suggestive of a methodology which must be taken into consideration in what we are calling a "Scientific Literary Criticism."

Jesus appears to have begun his ministry with an amazing fund of illustrative, parabolic and Scriptural material at his command. It is straining the limits of reason to assume that he suddenly acquired all of this material, and that its relevancy to his ministry suddenly occurred to him at the

be well known to the author of this and to his readers." Charles
points out that Jesus' words and Strabo both seem to have known
this story and finally that this story is found in a fragmentary
(cont. on following page)

beginning of that ministry. The mental connection between story, external incident and spiritual concept, which forms the genius of Jesus' manner of expression, has rather the appearance of the result of years of meditation in which the growing clarity of his concept of mission came to focus in homey incident and story, ready for use when the situation of his ministry demanded. It is in the materials upon which Jesus surely meditated in those formative years that we find the clue to the dominating factors of his subconscious mind. A study of the Synoptics reveals at least two such dominant sources: (a) Rabbinic and popular Jewish story and idiom; (b) the Scriptures of the Old Testament.

a. Rabbinic and popular Jewish material. Jesus seems to have been aware of an abundance of such material, both oral and written. The influence of this material on his thinking will be best seen in the creative use to which he puts it. A good example of this phenomenon is the seeming dependence of the parable of the Faithful and Unfaithful Servant on the popular "Story of Ahikar," which was quoted widely in the Mediterranean world, and which R. H. Charles thinks can be dated as early as the fifth century B. C.⁸

⁸ RHC-II-715, 716. As evidence that Jesus could have known Ahikar, we refer to the evidence amassed by Charles that Ahikar had an early and widespread influence in the ancient world. "Democritus, the Greek proverbial philosopher, is alleged by Clement of Alexandria to have incorporated with his writings matter which he had appropriated from the pillar of Ahikar ... the story of Ahikar has been made the foundation for the account of the adventures of the Greek Aesop at the court of Lykeros, King of Babylon ... the book of Tobit makes definite allusion to the story of Ahikar and Nadan ... in a way that assumes the story to be well known to the author of Tobit and to his readers." Charles points out that Theophrastus and Strabo both seem to have known this story and finally that this story is found in a fragmentary (cont. on following page)

(1) Similarities between Ahikar and Luke 12:42-46.AhikarLuke 12:42-46

3:1 Thereafter Haiqar sat still in his house and delivered over to Nadan all his goods and the slaves and the handmaidens and the horses and the cattle and everything else that he had possessed and gained, and the power of bidding and forbidding remained in the hand of Nadan.

3:2 He began to beat the slaves and the handmaidens, and to sell the horses and the camels and be spendthrift with all that his uncle Haiqar had owned.

3:3 ... and when Haiqar saw that he had no compassion on his servants nor on his household, he arose and chased him from his house, and sent to inform the king that he had scattered his possessions and his provisions ... 8:38 and his latter end [Nadan's] was destruction and he went to hell.

12:42 Who then is the faithful and wise steward whom his master will set over his household, to give their portion of food at the proper time?

12:45 and begins to beat the menservants and the maidservants, and to eat and drink and get drunk ...

12:46 The master ... will come on a day he does not expect him ... and will punish him and put him with the unfaithful.

(2) Differences between Ahikar and Luke 12:42-46.

- (a) The adopted son, Nadan, becomes in Jesus' parable a servant (doulos).
- (b) The Lucan parable emphasizes the "coming" of the master.
- (c) The Lucan parable deals with the delay and unexpected nature of the coming of the master.
- (d) The Lucan parable emphasizes the reward for faithfulness as well as the punishment for unfaithfulness.

Whether Jesus actually read a book, Ahikar, or not is beside the point. The evidence strongly suggests that he knew

8 (cont. from previous page) papyrus recently recovered from the ruins of Elephantine, without doubt belonging to the fifth century B. C.

1. R. H. Charles argues that Sirach has influenced the New Testament (RHC-I-294 f.). See also RHC-adj. 100.

the substance of this popular story and saw fit to base a parable upon it. What is perhaps more important for us is the fact that he added certain creative elements to the parable: "Discipleship" symbolized by the word, doulos (Cf. Chapter IV), the second coming, and the positive side of Judgment.⁹ Here then is the "creative mind" of Jesus at work.

Further examples of this use by Jesus of current popular and Rabbinic sources can be mentioned. In the parable of the Waiting Servants (Lk. 12:35-38), the picture of the Messianic meal, which describes the joys of the future, consummated Kingdom of God (vv. 37-38), is one common to Rabbinic tradition as well as to the Old Testament.¹⁰ We see the creative element of Jesus' mind in the surprising suggestion that at the final banquet it will be the Master who will serve the douloi. This is reminiscent of Luke 22:27, "I am among you as one who serves." or John 13:4-5 where Jesus is pictured as acting out this picture of the Master as the servant. In the parable of the Rich Fool (Lk. 12:13-21) we find a striking parallel to the Wisdom of Sirach 11:18.

There is that waxeth high from self-denial and this is his allotted reward: what time he saith: "I have found rest, and now I will enjoy my goods" He knoweth not what lot shall befall; He shall leave them to others and die.¹¹

Vom reichen Mann und armen Lazarus, Abhandlungen d. preuss. Ak. d. Wissensch., Berlin, 1916, No. 7.

9. For another example of Jesus' reference to Ahikar, Cf. Lk. 13:6-9 with Ahikar 8:34-45 (So RHC-II-719).

10. So Dal. JJ-182. Cf. Lk. 14:15 where this picture is casually mentioned by a pharisee at dinner. Dalman finds this in the Targum Ps. 116:13; Gen. R 88 (189a) p. Pes. 37c; b. Pes. 119b. Allen (ICC. Mt.) lists examples from Aboth 3:20, Secrets of Enoch 42:5, Pesikta 188b, Enoch 62:14, Apoc. Baruch 29:4.

11. R. H. Charles argues that Sirach has influenced the New Testament (RHC-I-294 f.). So also MMW-ad. loc.

The creative element here is found in that which is added to the parable in Luke: "So is he who lays up treasure for himself, and is not rich toward God." This is strongly reminiscent of Jesus' use of the figure of "treasure" elsewhere.¹² There is strong evidence that the parable of Dives and Lazarus (Lk. 16:19-31) was a current parable in Jesus' day. Gressmann finds a striking parallel to this parable in a demotic papyrus of the first century.¹³ Creed finds further parallels in Wisdom 4:20-5:4 (C. 50 B.C.-10 A.D.). Charles adds a parallel from Enoch 28:8-9 (pp. 518 ff.). A final example of Jesus' use of Rabbinic material is found in Luke 12:2, "Nothing is covered up that will not be revealed, or hidden that will not be known." Plummer has found a saying of Hillel that has the same import: "Think of nothing that it will not be easily heard, for in the end it must be heard." Jesus is probably taking a well-known phrase and giving it a new application to his instructions to the disciples concerning the evangelistic mission.¹⁴ In all the above instances, except perhaps Dives and Lazarus which is a special case, Jesus has used and gone beyond Rabbinic and popular of these cases is the parable of the Wicked Husbandman (Mt. 12:1-9), Mt. 6:21; Lk. 12:33-34; 19:21 etc. For exegesis of this passage Cf. p. 379 ff.

¹³ Vom reichen Mann und armen Lazarus, Abhandlungen d. preuss. Ak. d. Wissensch., Berlin, 1918, No. 7.

¹⁴ BDG-105-106 lists this as a "profane meshalim." Plummer, ICC-Lk., and Dal. JJ-232 agree that this is probably a word of Jesus. Cf. p.171, for exegesis of this passage.

¹⁵ Cf. JJ-139 and KK-74 for expressions of this point.

ular material current in his day.¹⁵ Here is a definite source of his consciousness. Its influence seems to be more that of word and story than that of basic spiritual truth, for Jesus consistently goes beyond it.

b. Old Testament Sources of Jesus' Consciousness. There have been many attempts to evaluate Jesus' debt to the Old Testament. Although there is often disagreement as to the number of passages to which he refers, there is usually agreement that his debt is great. One of the most recent attempts along this line is that of J. W. Bowman in an Appendix to his book, "The Religion of Maturity." He lists 152 references by Jesus in the Synoptics to the Old Testament, covering all four sources. The section most referred to is the Prophetic literature, especially Isaiah, in which Jesus seems to have most clearly seen his own ministry. After close study of Bowman's 152 references, we are inclined to the view that the list is too long. We are also convinced, however, that in some notable cases it can be proven beyond much question that Jesus is actually quoting or referring directly to a specific Old Testament passage. One of the most striking of these cases is the parable of the Wicked Husbandman (Mk. 12: 1-9), which we feel is without question based directly upon the parable of the Vineyard in Isaiah 5:1-7. We shall list the evidence to this effect under four headings which have proven to be of great help as a rough standard for deciding whether or not an Old Testament passage is directly quoted or referred to by Jesus.

15 Cf. JM-139 and RM-74 for expressions of this point.

VERBAL COMPARISON

Isaiah 5:1-7

ἀμπελῶνί μου ...
 καὶ φραγμὸν
 περιέθηκεν ...
 ἐφύτευσα ἀμπέλον...
 ὡκοδόμησα πύργον
 ... πολύτιμον ἄβυσσα
 ... τί ποιήσω
 τί ποιήσω τῷ
 ἀμπελῶνι μου...

Mark 12:1-12

ἀμπτελῶνα ἄνθρωπος
 ἐφύτευεν, καὶ
 περιέθηκεν φραγμὸν
 καὶ ὥρθε
 ὑπολήνιον καὶ
 ὡκοδόμησεν
 πύργον...
 τί ποιήσει ὁ κύριος
 τοῦ ἀμπτελῶνος...

COMPARISON OF CONTENT

Isaiah 5:1-7

1. "Let me sing for my well-beloved ... touching his vineyard ... The vineyard of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant."

2. "He digged it, and gathered out the stones ... planted it with the choicest vines ... built a tower ... hewed out a winepress."

3.

4.

5. "... and he looked that it should bring forth grapes,

Mark 12:1-12

1. "A man planted a vineyard." The vineyard is the realm of God's present favor (Cf. pp. 192 f.).

2. "... set a hedge around it and dug a pit for the winepress, and built a tower ..."

3. "...and let it out to tenants..."

4. "... and went into another country."

5. "... he sent a servant to the tenants, to get from them some of

Isaiah 5:1-7

and it brought forth wild grapes."
The grapes are the symbol of fruitfulness, of the genuineness of the vines.

6. "...it brought forth wild grapes."
akanthas, literally "stinking weeds." These are symbolic of social evil, drunkenness, immorality, etc. (vv. 8 f.). The vines are not what they pretend to be.

7.

8. "What will I do to my vineyard?" It is assumed that he must do something.

9. "... I will take away the hedge ... I will break down the wall ... I will lay it waste ..."

10. "... it shall not be pruned nor hoed ... no rain upon it." Jehovah's care will be taken away from the vineyard.

Mark 12:1-12

the fruit of the vineyard."
The "fruit" is the symbol of their worthiness as husbandmen.

6. The servants receive, abuse, disrespect, murder, instead of the spiritual fruits of the Kingdom vineyard. The tenants are not what they pretend to be.

7. "... He had still one other, a beloved son; finally he sent him to them, ..."

8. "What will the owner of the vineyard do?" It is assumed that he must do something.

9 "...will come and destroy the tenants ..."

10 "... give the vineyard to others." God's care will be taken away from the tenants. He will repudiate them.

COMPARISON OF CONTEXT

Historical ContextIsaiah 5:1-7

1. This appears to be a poem, possibly recited on a national feast day, and probably in Jerusalem (So Delitzsch. Cf. Jer. 36:6 for a possibly similar situation).

2. This represents a period of great social evil, where men "join house to house ... lay field to field" (v. 8).

Mark 12:1-12

1. This appears to have been given in the temple at Jerusalem during the time of the passover.

2. This is a period during which Jesus seems especially conscious of the moral and social evil of the Jews. (Cf. Mt. 23:13 ff.)

Isaiah 5:1-7Mark 12:1-12

It is a period of moral evil (v. 7, 23, etc.).

3. This poem was written against a background of several invasions, especially that of the Syro-Ephraimite invasion of 736-728 B.C.

3. The days were ones of great social and political unrest. (Cf. POK-125 for discussion of unrest in Palestine at this period).

Literary Context

God's anger is kindled against his people (v. 25). Foreign nations shall come and wreak God's vengeance upon his people (vv. 26-30). "Woe unto them ... woe unto them ... woe unto them ..." (vv. 18, 21, 22). Matthew appears to have seen the connection between this parable and the Isaiah parable, for he sets three parables in that last week, with the condemnation of the Jews as subject, and in a context of "woe ... woe ... woe ..." (21:28-32; 22:1-14; 22:33-46; 23:13, 15, 23, 25, 27, 29. Cf. also Mt. 23:37-39). The parable of the vineyard begins this woe-ful section.

COMPARISON OF THE SPEAKER

Isaiah is here giving to Israel the word of the Lord, in the form of a prophetic warning.

Jesus is speaking to Israel. When asked by what authority he speaks, he gives this parable, claiming God as his Father, and placing himself ("a beloved son") in the succession of the prophets who had warned Israel in the past, and of whom Isaiah, who has a primary place in the consciousness of Jesus, is one.

In view of the above striking similarity on all four levels of comparison, we can safely say that Jesus used the Isaiah parable as a starting point for his own. The significance of this is that at this point Jesus seems to have seen his own ministry in terms of Isaiah's parable. This accords well with the fact that Jesus quotes Isaiah more than any other

book of the Old Testament. This also accords well with the fact that will become more evident later (Chapter VIII) that Jesus seems to have been in sympathy with the theme of judgment upon Israel, which dominates Isaiah's parable and is a constantly recurring prophetic theme. Finally, this accords well with the fact that in the Marcan parable, Jesus places the "Son" (who can be identified with Jesus Himself)¹⁶ in the direct line of the prophets of Israel. At this point Jesus sees his own as a prophetic ministry.

Of further significance are the additions which Jesus has made to the basic Isaiah parable. It is such additions which form the content of what we have called the "creative element" in Jesus' teaching, that which was distinctively his own. It is this that indicates the extent to which Jesus went beyond the prophets. In the above we note three significant additions or changes: 1) The first is the insertion of the figure of the "husbandman" in the Marcan parable. This has profound significance, for in one incisive stroke Jesus has cut the Jews out of the center of the parable and put them in their proper place as "husbandmen" rebelling against the demands of the Lord of the vineyard. 2) Another significant

¹⁶ Note the historical setting which supports this identification of Jesus as the "Son." This is the last week of Jesus' ministry in Jerusalem. He has already predicted his own death (Mk. 10:32). He has been challenged by what authority he does these things (Mk. 11:28). In view of the identification of the husbandmen as Jews, the vineyard as the Kingdom of God and the douloi as prophets, the only conclusion that makes sense is that Jesus himself represents the "Son." Cf. pp. 192f for a full treatment of this parable. For other examples of this phenomenon, Cf. Mt. 4:14; 8:17; 12:18; 13:14; Mk. 7:6 (Mt. 15:7); Lk: 4:17-21.

change in the Marcan parable is that no longer is the vineyard Israel, but rather the vineyard is the Kingdom of God, a spiritual realm within which reside those of any race or cast who render the fruits of obedience (Cf. pp.195 f). The Isaiah parable is narrow and nationalistic, with Israel the vineyard, the only object of the Lord's concern. With Jesus, this narrow nationalistic conception has entirely changed. In one brilliant stroke of his parabolic brush, Jesus has taken the realm of God's favor out of the sphere of the local and physical and transformed it into the realm of the eternal and spiritual. It is at times like this that we see the creative brilliance of Jesus' mind, which caused an ancient observation, "Never man so spake." 3) The third significant addition to the Isaiah parable is the figure of the "beloved son." We have already identified this with Jesus himself. This placing of himself in the central place in a parable is perhaps more typical than anything else of Jesus' creative approach to his ministry. In a profoundly humble way, Jesus' ministry was ego-centric, and in this parable we hear echoes of his words, "I am the way ... no one comes to the Father, but by me" (Jn. 14:6).

Other cases can be cited where an Old Testament passage undoubtedly underlies Jesus' thinking and teaching. Luke 4:17-21 is a case in point. He reads from Isaiah 61:1-2 and concludes with the remark, "Today this scripture has been fulfilled in your hearing."¹⁷ We note several elements of this

17 Montefiore's claim that "Luke chose the passage from Isaiah because he saw in it the best representation of Jesus' Messianic mission" (Mont. II-873) has been well answered by T. W. Manson, who suggests that this bit of L material probably (cont. on following page)

passage with which Jesus seems to have been in great sympathy: 1) The motivation of the Holy Spirit;¹⁸ 2) the preaching of good news to the poor; 3) aid to the captive, the blind, the oppressed;¹⁹ 4) the proclamation of "the acceptable year of the Lord" (Cf. pp. 234 ff.). There are also ways in which Jesus goes beyond this traditionally Messianic passage in Isaiah: 1) The foremost way is that he himself fulfills the prophecy; 2) in his concept of the "acceptable year," or Messianic age, Jesus advances far beyond the prophetic concept (Cf. pp. 234 ff.).

Behind Jesus' statement at Luke 12:49, "I came to cast fire upon the earth;" we hear echoes of Isaiah 66:15, 16a:

For behold, Jehovah will come with fire,
and his chariots shall be like the
whirlwind; to render his anger with
fierceness, and his rebuke with
flames of fire. For by fire will
Jehovah execute judgment, and by
his sword, upon all flesh.

Here again we find Jesus, in his concept of God's Judgment, building upon the foundation of the prophets; but in his concept of the present, spiritual judgment, and of his own role in that judgment drama, we see the creative element of Jesus' own message assuming the most important place (Cf. pp. 570 f.).

Mark 9:48, "where their worm does not die, and the fire is not quenched," appears to be another legitimate example of

17 (cont. from previous page) came to Luke through the mother or sisters of Jesus, who were probably present (MMW-82). Israel Abrahams thinks these passages quoting synagogue readings form some of the most authentic in the New Testament (Israel Abrahams, Pharisaism and the Gospels, p. 7). For the argument that Jesus chose this passage himself, Cf. p. 591 ff.

18 Cf. pp. 353 f. where this is developed in detail.

19 Jesus gives John's disciples, as proof of his Messiahship, the words in Mt. 11:5. Cf. also Mt. 5:3 (Lk. 6:60)

the same phenomenon. Here Jesus is pictured as quoting directly from the LXX of Isaiah 66:24. He seems to be in sympathy with the Old Testament view of the annihilation of the wicked at the final Judgment, but he rises far above the predominantly physical nature of Isaiah's view (Cf. pp.234 ff).²⁰

We would add a word of caution here against assuming too readily that Jesus quotes or refers to Old Testamental or Extra Testamental sources. In some cases, as we have shown, he does so quote or refer on good evidence. There are, however, many cases which have been studied, where claim is laid to a reference by Jesus to some underlying source, where such is probably not the case. This phenomenon, like any other, can be carried to extremes. There is need for some thorough and scholarly work at this point.²¹

c. The Creative Element. We have shown in the preceding paragraphs that it is legitimate to find underlying sources of Jesus' consciousness in popular, Rabbinic and Old Testament material. To a limited extent it is permissible to interpret Jesus' Synoptic utterances on the basis of the point of view of those sources which seem to have influenced him most, especially the book of Isaiah. The significant fact with which we wish to conclude the study of Jesus' consciousness is that Jesus con-

20 There is some evidence that leads us to doubt that the quotation occurred just as Luke indicates. Cf. pp. 248 ff. for the critical argument.

21 Examples from Bowman's list, which we very much doubt are: Micah 7:6 underlies Mk. 13:12; Zephaniah 1:3 underlies Mt. 13:41; Duet. 32:35 underlying Lk. 21:22; Deut. 30:4 underlying Mk. 13:27; Is. 62:18 underlying Lk 21:24 et al.

sistently rose above his Jewish sources and added material which was the result of his own creative genius. It is in these creative additions that we come the closest to the uniquely new message of Jesus.

It is a striking and significant fact that in the few, merely representative examples which we have given, we see a pattern which will persist throughout the Synoptics. In the preceeding examples we see four areas where Jesus adds creatively new conceptions:

1) Concerning Himself. In the Parable of the Vineyard he places himself as the last messenger of warning to Israel. In the reading of Isaiah 61:1-2 (Lk. 4:17-21) he points to himself as the fulfillment of that prophecy. In the use of the Old Testament imagery of the "fire" of judgment, he says that he, himself casts the fire on earth.

2) Conceptions concerning God: To the traditional Rabbinic conception of the Messianic feast he adds the picture of the Lord in the position of servant (Cf. pp. 490 ff).

3) Conceptions concerning the Nature of the Kingdom and the Messianic age (So Dalwds-62): To the parable of Ahikar, he adds the concept of Discipleship, with all the meaning which doulos has for him (Cf. Chapter IV). To the Wisdom parable he adds, in his own parable of the Rich Fool, the essential nature of being "rich toward God," which he equates with the possession of zōē and all that this means in his Kingdom vocabulary (Cf. pp. 379 ff). In his adaptation of the parable of the vine-

yard he challenges the Jews with the fact that the Kingdom vineyard is more than the narrow national limits of Israel. In his reading of Isaiah 61:1-2 he startles his hearers with the news that the messianic age is not some far off event. "The year of the redeemed" has come upon them.²² the soil of Judaism.

4) Conceptions concerning the Nature of Judgment and His Own Role in the Judgment Drama. To the parable of Ahikar Jesus adds the positive note of reward to the negative side of judgment already present. In his use of the Old Testament imagery of "fire," he places himself in the role of casting judgment upon the world at that moment, thus bringing the concept of judgment into the present as a spiritual reality. We appreciate the fact that we are anticipating at this point much that will be demonstrated later in this dissertation. We do so, nevertheless, for the purpose of establishing at the outset this vital fact that Jesus used external sources and consistently transcended them with his own creative genius, especially along these four great lines which form the basic structure of his whole message. This is so consistently true that we may take it as a rough axiom, that where we find an external source significantly unchanged in the Synoptics, we are thereby confronted by an initial doubt as to its authenticity as a word of Jesus. For Jesus, the Gospel was new wine, which, he said, must not be put into the old wine-skins of Judaism. It was a new garment that must not be patched

22 Cf. Mt. 10:7; Lk. 17:21 etc. Cf. Chapter VI, pp.248 f., and Chapter VII, pp. 361 ff.

onto the old Jewish cloth. It is this "creative element," which for him was the "new wine," the "new garment," the Gospel. Concerning the relation of this "new" creation to Judaism, it might be said that the grapes for the "new wine" and the wool for the "new garment" were grown in the soil of Judaism.

3. Textual Evidence. The next step in a Scientific Literary Criticism is to proceed to a direct and thorough examination of the textual evidence, using every method at one's disposal, Text, Source, Form, Historical and the purely semantic and philological side of Literary Criticism. The Form-Critics consistently fail at this point for perhaps two reasons: Their over-attention to the method of Form-Criticism causes them to ignore these other, equally (and perhaps more) valid methods of criticism; and then the results of this over-attention to "Form" have been traditionally a basic skepticism with regard to the Synoptic material, and a consequent disregard of that material.

4. Inducing Conclusions. A further step in a Scientific Literary Criticism, after having examined every bit of evidence at hand, is to induce one's conclusions. A charge that is hurled at the Form-Critics, perhaps more often than any, is the "a priori" nature of their logic. This characterizes the kind of reasoning that deduces conclusions from definitions or principles regarded as self-evident, without proper examination of the evidence.²³ This is the very antithesis of a scientific approach.

²³ So Webster's Collegiate Dictionary (Mass. G. & C. Merriam Co., Fifth Edition, 1942), ad loc.

True, we have said that one must begin with some assumptions, but these must be kept to a minimum and must be constantly checked against the conclusions induced from the objective evidence lest we be guilty of one of the basic errors of the entire logical process, that of "begging the question."

5. Verification of Conclusions. The final step in any process of scientific investigation is that of verification of one's conclusions. This process of verification is as applicable to Literary Criticism as it is to the so-called "Physical" Sciences. At this point we shall present what we have called "A Pragmatic Canon of Verification," which is nothing more than this scientific process of verification applied to Literary Criticism. Basically, by this canon, we mean that if the interpretation of a certain passage "works," then we have one more searching test of its validity. We must now define clearly what we mean when we say that a certain interpretation "works." As we see it, the workability of an interpretation depends on how it meets the following four tests:

(a) Check the interpretation against the background of the age in which the teaching was given ... an age that knew nothing of "Higher Criticism" or the "laws" of literary or oral tradition...an age grounded in its own traditions, not those of the twentieth century...an age tied to certain misconceptions, some of which we today are in a position to correct... and then ask, "Does this interpretation work?"

(b) Check the interpretation against the background of a common human nature...of men as we know them through the ages,

and ask, "Does this interpretation work?" This means that we must not deny to Jesus what is common to the experience of men of all ages; for example the ability to have more than one idea in mind at a time, the ability to use the same parable or saying in many different ways, or the ability to explain himself or not as he saw fit (Cf. Chapter IV). This means that we must not impute to the men of the Gospel tradition the kind of flagrant dishonesty and lack of ability to discern truth from error which is the common possession of able and principled men of all ages. This test insists that we do not divorce our exegesis from men and women, living real lives in a common-sense, practical world...men who remembered and forgot...men who were accurate and also made mistakes (Cf. BHS-492)...men who were biased, inspired, even carried away with enthusiasm, but if anything, men who were sincere and honest. Even a superficial application of this test would save the Form-Critics from some of their greatest exegetical excesses.

(c) Check a specific interpretation against the background of the entire passage in question, and ask, "Does it work?" If the interpretation answers all of the critical questions and objections raised by the "block" of material of which it is a part, or by the immediate context in which it lies, then it deserves to be carried to the next stage, which is to check it against the background of all that Jesus is recorded as having said on that subject and on all subjects.

test can be seen in no less a source than the Book, The Teachings of Jesus. If we had applied the observations of pp. 115-126 to the arguments of St. J., we could not have ended in the theological dilemma which was so disastrous to him (TOJ-282).

This is the application of Luther's canon, that Scripture must be interpreted by Scripture, and is a very strong test of the accuracy of a particular interpretation. Practically, this is the technique of the "word survey" which Dalman, Deissmann, Kittel and others have used with such telling effect.²⁴

(d) Apply the interpretation to life and people as they are today, and ask, "How does it work?" What are the consequences of this interpretation in terms of faith and morals? What is its soteriological effectiveness? Dibelius has well said that preaching acted as a fine selector of what was important, and preserver of what was accurate in the tradition. Jesus said what was important and effective for salvation. The Apostolic Church bears witness to that. And through the ages, one of the most effective tests of doctrine has been, "Can it be preached with saving effect?" This is a fire of testing in which many of the conclusions of Form-Criticism are consumed. To substitute for the historic act of God in Christ a "Cosmic Mythological Christ of gnosis," the product of Christological "development" within the Early Church, will never serve to evangelize a scientific age (FTG-288). In the last analysis, this is perhaps the ultimate test of all exegesis: Does it work for the purpose which we find annunciated in John: "I came that they might have life, and have it abundantly" (Jn. 10:10)?

24 An example of the result of failing to apply this test can be seen in no less a scholar than T.W. Manson in his book, The Teachings of Jesus. If he had applied his observations of pp. 135-136 to his exegesis of Mk. 9:1, he would not have ended in the theological dilemma which was so distasteful to him (TOJ-282).

CHAPTER IV

THE PARABLE AS A SPECIAL PROBLEM OF EXEGESIS

In the parables we come the closest to the heart of the message of Jesus.¹ This is His typical mode of expression. This is the type of saying which would be remembered the most easily and accurately. It would seem therefore that if we are to discover Jesus' teaching concerning the Justice of God, the parables would be our best source of information. Let it be said at the outset that this is exactly our position. There has, however, been so much adverse criticism in recent years concerning the parables, stemming especially from the influence of Adolf Jülicher's monumental work, "Die Gleichnisreden Jesu", that many scholars go so far as to say that the parables are not a valid source of information for Jesus' teaching on any subject.² Before we can go any further, therefore, we must establish a valid basis upon which to use the Synoptic parables. It is to this end that we devote the present chapter.

The definition of παραβολή The initial question concerns the origin and background of the word παραβολή ἡ ψῆφος as used by Jesus to describe his own mode of expression. In the classical world the word had a very narrow meaning. It was used in its literal sense to describe something that was "thrown alongside" something else, a simple analogy as distinct from an illustration in

1 Joachim Jeremias, Die Gleichnisse Jesu (Zurich: Zwingli-Verlag, 1947), p. 6. "Wir haben es mit besonders treuer Überlieferung zu tun, stehen in unmittelbarer Nähe Jesu, wenn wir die Gleichnisse lesen."

2 Richard Chenevix Trench, Parables of Our Lord (London: Macmillan & Co., 1882) p.33.

the form of a story.³ There are some who claim that παραβολή¹ is used in the Synoptics in this narrow sense.⁴ In the Old Testament and Rabbinic literature, on the other hand, the word פָּרָבּוֹל has a wide range of meanings. It can mean an oracle, proverb, gnomic saying, by-word, enigma, allegory or similitude depending on the context.⁵ The great majority of scholars are in agreement that it is in this latter literature that we must seek for Jesus' concept of "parable". There is, however, no general agreement as to the essential use to which the above forms of the פָּרָבּוֹל are put. Bugge, Delitzsch, Fleischer and others maintained that the essential use of פָּרָבּוֹל was as that which stood for something else. Jülicher, however, held that it described that which merely resembled something else. "The most that can be said is that in the Old Testament פָּרָבּוֹל is a discourse expressing or implying comparison." He compared פָּרָבּוֹל to one limb of the body in so far as it resembled another.⁶

Before we attempt to come to any workable definition of our own we must examine closely one form of definition which has in recent years wielded a great influence on the interpretation of the parables of Jesus. C. H. Dodd, one of the leading modern exponents of this point of view, expresses it thus:

The parable is normally the dramatic presentation of a situation intended to suggest vividly some single idea.

³ Cf. Arist. Rhet. 1393 b.

⁴ D. W. B. Robinson, "The Use of Parable in the Synoptic Gospels," Evangelical Quarterly, Vol. XXI, no. 2 (April, 1949), pp. 93-108.

⁵ For a list of parables c.f. TOJ, p. 63. For a list of Rabbinic parables, c.f. Rawlinson Op. cit. p. 47

⁶ "der parallelismus der glieder ist ja solche nebeneinanderstellung von Aehnlichem oder von Gleichem." JGF, p. 37.

The stress in this definition is on the word, "single." Each parable can and must have only one point. The very uncompromising nature of this definition at once lays it open to suspicion. Aside from this, it is our conviction that such a definition of Jesus' use of parables can only be maintained at the expense of the evidence. In the application by Dodd of this principle to the parable of the Faithful and Unfaithful Servant (Luke 12:41-46, Matthew 24:45-51), we have a fine example of its failure to meet the demands of the evidence. Dodd's claim is this:

In the story, the journey and return of the master receive no emphasis. It is clearly no more than a necessary part of the dramatic machinery, designed to produce the situation desired. The emphasis lies upon the contrasting behaviour of two persons placed in the like position. 7

As evidence that Dodd is incorrect at this point, we submit the following verbal analysis of the parable as found in the text of Luke.

- 1 There are 121 words in the Greek text of Luke 12:42-46.
- 2 Sixty words, whether noun, verb, pronoun, adjective, adverb, conjunction, etc. have direct reference to the oikonomos or doulos.
- 3 Thirty-seven words of all categories refer to the master of the house.
- 4 There are twenty-three words that deal with the return of the master.

v. 43 ὃν ἐλθὼν ὁ κύριος
 v. 45 χρονίζει ὁ κύριός μου ἔρχεσθαι
 v. 46 ἦξει ὁ κύριος ---- ἐν ἡμέρᾳ ἣ οὐ
 προσδοκᾷ καὶ ἐν ᾧ ἡ οὐ γινώσκει

- 5 There are twenty-two words which deal directly with the contrasting behaviour of the servant.

v. 42 διδόναι ἐν καιρῷ τὸ σιτομέτριον

7 POK p 159 So also Jeremias, op. cit. p 37.

v. 43 εὐρήσει ποιοῦντα οὕτως
 v. 45 καὶ ὀφείλει τύπτειν τοὺς παῖδας καὶ
 τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν
 καὶ μεθύσκεσθαι

6 There are twenty-four words which deal with Judgment. Nine have reference to the Judgment of the servant:

v. 43 μακάριος ὁ δούλος ἐκείνος
 v. 44 αὐτόν
 v. 46 αὐτόν ----- το μέρος αὐτοῦ

Fifteen have reference to the Judging activity of the Lord:

v. 43 μακάριος ----- εὐρήσει
 v. 44 ἐπὶ πᾶσιν τοῖς ὑπαρχουσιν αὐτοῦ καταστήσει
 v. 46 καὶ διχοτομήσει ----- καὶ ----- μετὰ τῶν
 ἀπίστων θήσει.

From a dispassionate survey of the evidence we come to the conclusion that there are three major themes in this parable, all of about equal importance: a) Contrasting behaviour; b) the return of the master; c) the Judgment of the faithful and unfaithful servant. We admit that such a verbal count is not absolutely indicative of the relative value of the elements of a parable, and we further admit that the almost perfect mathematical ration of twenty-two, twenty-three, twenty four is no doubt accidental. Nevertheless, we submit that this is rather striking evidence which illustrates the absurdity of maintaining that every parable must have only one point. This parable has three.

Furthermore, the evidence also serves to illustrate the very vital point that instead of assuming, as Dodd does, that the servant was the only character of the parable which was of importance in Jesus' mind at this point, we must recognize the importance of two characters, the servant and the Lord of the House. This point is best illustrated by item six of the above survey. The theme of Judgment, comprising one third of the emphasis of this parable, is

a process involving two people, the one judging and the other one judged. Nine of the twenty-four Judgment words involve the servant directly, but fifteen involve the person of the Judge. This all suggests that the Lord of the parable is not just an inconsequential background. He is rather the originator of the authority of the servant, the owner of the sphere of the servant's activity, the origin of his very title, servant. He is the one who rewards and punishes the servant, and it is that reward and punishment which give focus and meaning to the contrasting behaviour of the faithful and unfaithful servants. It is the light of the Lord's demand for faithfulness which causes the shadow of the servant's sin. Therefore, to say that the behaviour of the servant is the only point of the parable is to rob it of its cohesive element, and only serves to illustrate the injustice which must be done to a parable in order to maintain this completely arbitrary hypothesis that a parable has only one point.

A further criticism of this example of "nothing-but" logic is that it is completely divorced from reality. It is the common experience of preachers that a story told as a sermon illustration can and often does have several meanings. There are stories which are so packed with truth that they can form the basis of a sermon which has several main points, all of which can be taken from the one story. There are stories which become favourites of preachers because they can be used again and again to illustrate different points. At each telling one particular application would be uppermost, but it would be impossible at the same time to deny the validity of all of the other applications, which would no doubt form the inevitable mental background to the story on every occasion of its use. The parables of Jesus are just such stories. It is com-

pletely unreasonable to deny to Jesus the experience and ability common to preachers through the ages merely on the basis of an arbitrary definition. We maintain that the parables as Jesus used them often had several main points and that any attempt to assert the superiority of one point over the other leads to error. Furthermore, as Moulton, Trench and others have well pointed out, Jesus' parables often have one main meaning and several subsidiary meanings. (HDChG). Examples of this will be given in the course of the exegesis to follow. We appreciate Jülicher's desire to avoid undue straining of parabolic meaning, but we assert that the best way to strain one of Jesus' parables is to attempt to impose on them an arbitrary requirement of one point only. We suggest that a better plan would be make our definition of "parable" fit the use to which Jesus puts it, rather than vice versa.

T. W. Manson has followed this practice in arriving at a definition which seems to satisfy the conditions of the parable as we find Jesus using it, without imposing any arbitrary requirements.

The parable is a picture in words of some piece of human experience, actual or imagined. It embodies the moral insight and the religious experience of its creator. Its object is to awaken these things in those to whom it is addressed. (TOJ, p. 65.)

The definition of Allegory, and Jesus' use of it. The classic expression of the discussion of Jesus' use of "Allegory" is found in Jülicher's "Gleichnisreden Jesu," so we shall limit our discussion in general to Jülicher's argument. He is concerned to rescue the parables of Jesus from excessive allegorising, and begins by setting up a rather rigid definition of "Allegory".

In the allegory the number of likenesses always corresponds exactly to the ideas portrayed the entire utterance, through the translation of all its leading ideas,

into another sphere, arrives at a true understanding. (JGJ, p.61)

For Jülicher, the distinction between "Parable" and "Allegory" would be that a true parable has only one point of comparison while an allegory has many. He recognizes that, according to his definition, there is much allegory in the Synoptics. He goes so far as to maintain that the Evangelists looked on all parables as allegories which veiled a hidden meaning only intelligible to the disciples after interpretation. This conception, according to Jülicher, came to the Evangelists from the age of Jewish-Hellenistic literature. It was the product of Scribal activity, rather than the teaching of Jesus (HDChG). Jülicher is convinced that it is highly improbable that a teacher such as Jesus who expressed himself without great deliberation should use a form as artificial and rhetorical as allegory. He sees allegory as the technique of a writer rather than a speaker. "True," he says, "they have given few allegorical interpretations, but this is only because their practice is not in accord with their theory." Allegory, as Jülicher defines it, is a highly artificial form. Jesus would not have used such a form for preaching. The Synoptics are full of allegory, and therefore the allegory in the Synoptic parables did not originate with Jesus. Thus proceeds Jülicher's logic, which has had great influence among New Testament scholars. It is obvious that if we are to use the parables as sources of Jesus' teaching we must find an answer to this logic.

First of all, in our critique of Jülicher, we dispense with any artificial distinctions between "Parable" and "Allegory" as being beside the point.⁸ We are aware of no evidence that Jesus ever

⁸ The lengths to which such distinctions can lead exegetes is well demonstrated by T.W. Manson, MMW, pp. 326-327.

used the word *ἀλληγορία*. It is a Hellenistic term for which there is no real equivalent in Hebrew or Aramaic. Furthermore, he had no need for this concept, for the Hebrew שׁוֹרֵר covered the use of such forms. The charge that the concept of allegory in the Synoptics shows the Hellenistic influence on the Evangelists is possible on a-priori grounds, but not at all necessary. We are aware of the hold which allegory had on the Hellenistic world. Philo of Alexandria (B.C. 21-A.D. 40?) was perhaps the most extreme expression of the allegorical method of interpreting Scripture. His extremes are well known. It seems probable that much of the Alexandrian-Jewish culture passed over into the Judaism of Palestine. We have already noted the influence of the Egyptian--Jewish material on Jesus' parables of the Faithful and Unfaithful servants, and Dives and Lazarus (p.). It is therefore possible, as Jülicher says, that the Evangelists were influenced by this Jewish-Hellenistic culture. Indeed it would seem strange if they were not. But Jülicher's error, typical of the German form-critical school, lies in arbitrarily stopping with the Early "community" instead of going back to Jesus. It is commonly recognized that the Rabbis and apocalyptists of Jesus' day used allegory. We find Jesus using Rabbinic and apocalyptic concepts and terminology.⁹ What then would be more natural than for Jesus, at times, to couch his teaching in the forms common to those sources and readily understood by so many in his audiences? The fact that the technical term, *ἀλληγορία*,

⁹ For examples of Jesus' use of Rabbinic material, c.f. p. C.f. RM, appendix B for Jesus' use of Apocalyptic. Strack Billerbeck, KZNT and R.H. Charles, AP have done great service in illustrating this. We agree with Bowman (RM, p. 236 f.) that Jesus' use of the forms of Rabbinic and Apocalyptic literature does not mean his concurrence with their ideas. We have seen in the preceding chapter that he consistently rose above the level of his sources.

does not appear in the Synoptics and only once in the New Testament (Galatians 4:24) gives us pause, however, in attributing too strong an influence to Hellenistic allegory on Jesus. A casual comparison of the allegory of Philo with the allegory of Jesus makes this abundantly clear.

Furthermore, if we accept Jülicher's definition of "Allegory," we must reject his statement that the Evangelists looked on all, or any, of Jesus' parables as strict allegories. In even the three most allegorical (the parable of what defiles a man, Mark 7:15-23, The Sower, Mark 4:13-20, the Wheat and Tares, Matthew 13:24-30) there are many of the main elements not interpreted. The most we can say is that they are "Modified Allegory," quite able to be used by a teacher of any ability in the heat of public debate, and not entirely without preparation.

Jülicher's dogmatic claim that the parables are always seen by the Evangelists to have a veiled meaning breaks down against the fact that very often the parables are intelligible immediately to his audience. Witness the readiness with which Jesus' hearers understood the Parable of the Wicked Husbandman (MK. 12:1-12) or the fact, which shall presently be elaborated, that Jesus often interpreted his parables to audiences made up of those who were not disciples, and thus at times intended that they be understood by all.

Perhaps the best answer to Jülicher's negative conclusions concerning the parables is to be found, as Moulton says, not in "a priori considerations or ingenious conjecture" (HDChG), but in a detailed consideration of the textual evidence. Through such consideration, it will be found that Jesus did use a modified form of allegory and consistently explained this allegory to his

disciples, much as is indicated in Mark 4:10-12, to a detailed consideration of which we now turn.

Mark 4:10-12. Everyone who wishes to use the Synoptic parables must somehow come to terms with these verses which represent some of the most disputed ground of the whole New Testament. Great objection is taken by many commentators to the purpose of the parable which is implied in this passage. One of the strongest of the more recent voices raised in protest is that of Montefiore in his Synoptic commentary. He states flatly that "Jesus himself ... we may safely assume, did not speak these words." His main objection is that these verses represent an idea which is wholly alien to the teaching and purpose of Jesus.

An esoteric teaching was wholly alien to the historic Jesus: he did not regard and present the Kingdom as a mystery (Loisy, E.S.I., p. 741). He pities the multitude, and would not wish to darken, but to enlighten them. (Mont. I, p. 123)

He further objects that v. 21 and the entire parable of the Sower contradict vv. 10-12, which represent more the later teaching of Paul than that of Jesus. Finally, he asserts that the reference to private teaching when the disciples are alone "seems to be an indication of secondary portions." (Mont. I, p. 123)

In answer to the above, we must first make clear that Montefiore, as he does so often, has merely stated his point, rather than made it. We observe that Paul does use *μυστήριον* in much the same way as it is used here in Mark 4:11, but we cannot accept purely on a priori grounds what Montefiore takes to be obvious, that therefore Paul is the original and the Synoptics are secondary. Paul was an apostle of Jesus, and the most sensible a priori assumption is that his use of such concepts came from Jesus himself. The fact that *μυστήριον* is used only once in the Synop-

tics, but many times in the Pauline epistles, need indicate no more than that Paul has stressed this particular wording of a concept which we shall presently see has abundant use in the Synoptic teaching, although most often expressed in different ways. Montefiore's further objections need more detailed consideration. We shall attempt to show in the exegesis to follow that Mark 4:10-12 is entirely within the "Crisis" message of Jesus; that the explanation of the parables to the disciples was a consistent and wholly legitimate practice of Jesus, and that vv. 10-12 form an excellent commentary on the Parable of the Sower which is a parable concerning the telling of parables.

V. 10 "And when he was alone, those who were about him with the twelve asked him concerning the parables."

Let us first get the setting. Jesus has been speaking to the multitudes from a boat (v. 1), but now he turns to the group of disciples with him in the boat. Jeremias objects that this is the first indication that vv. 10-12 are out of place. In v. 1 and v. 36 Jesus is with the multitude, but in v. 10 he is alone with the disciples in the boat. (Jer., pp. 7 ff). This objection need not detain us, for what is more private than the confines of a small boat, especially if the boat has drifted away from shore? As we have already seen, it is Jesus' constant practice to turn from one to the other of the various groups in his audience (p. 3). The very naturalness of this incident argues in favour of its essential authenticity. The parables were obviously hard to understand. It is impossible to imagine these disciples not asking Jesus to explain, for they had received enough of the word to be anxious to know more. It would be those who rejected the word entirely who would assume that they understood perfectly what Jesus meant. Furthermore, the

fact that these words were given to disciples argues for the accuracy of its preservation. The intense concern of the disciples to understand, the quiet, intimate situation of the boat, the close association of the disciples with each other at the time this incident would be retold and first recorded, would all act to preserve this word accurately.

V. 11 And he said to them, "To you has been given the secret of the kingdom of God, but for those outside everything is in parables;

μυστήριον. There are four avenues along which we can come to the meaning of this word as used here. a) If Delitzsch is correct, the Hebrew word underlying μυστήριον is רִיד. It is very often used to refer to the counsel "taken by those in familiar conversation." (BDB) In Psalm 25:14 it refers to an intimate relationship with God: "The friendship of Jehovah is with them that fear him." In Talmudic and Rabbinic circles the Aramaic רִיד has reference to foundation principles and secrets which the Lord reveals to men, as well as to an intimate council such as the Sanhedran, or to the counsel given by such a body after deliberation. (Jastrow) The stress here seems to be on both the knowledge which man or God imparts and on a close friendship or intimate relationship with men or with God.

b) In Matthew 13:35 we see the background for the saying, at least in the minds of some:

This was to fulfill what was spoken by the prophet:
"I will open my mouth in parables, I will utter
what has been hidden since the foundation of the
world." (חֲבִל) (Psalm 78:2)

Here the reference seems to be to religious truth which is not generally known. If Hunt's suggestion is correct that this is an

example of the primitive testimony literature,¹⁰ then not only would this saying be very early, but this would give us an idea as to how it was generally interpreted.

c) The third avenue is Paul's use of the term, which we have stated could just as well be based on that of Jesus as on his own or Hellenistic usage. For Paul, the term "Mystery" just about sums up the totality of Christianity. He uses it, not so much in the esoteric sense of Eschylus or Herodotus, as in the Old Testament and Rabbinic sense of the principle, the wisdom, the intimate counsel, the intimate relationship of and with God. For him, it refers to the Gospel (Eph. 5:32; Rom. 16:25), to the gifts of the Spirit (I Cor. 2:7), to the will of God (Eph. 1:9), to faith in Christ (I Tim. 3:9), but mainly to "this mystery, which is Christ in you" (Col. 1:26; I Cor. 4:1; Eph. 3:3,9; 5:32; Col. 2:2; 4:3). For Paul, the *μυστήριον* is both the word of the Gospel and the Spirit of Christ, the very essence of the Gospel itself. This involves the center of Paul's whole message and we would do well not to dismiss it too lightly as Paul's own design. As we shall see in a later section, this so-called "Christ Mysticism" of Paul has a firm basis in the Synoptic teaching of Jesus. (p)

d) Now we come to the evidence of the passage itself. In v. 12 the fact that one can see and not see at the same time implies a comparison between two kinds of seeing and hearing. We may safely take one kind of seeing and hearing to be the actual

¹⁰ P. B. W. Strather Hunt, Primitive Gospel Sources (London: James Clarke & Co., Limited, 1951), p 102. Hunt's book is the latest thorough-going exposition of Rendel Harris's thesis.

reception of the words and mental images of the parable. A clue to the meaning of the second comes from the use of *συνίμι* in other parts of Mark. In Mark 7:14 Jesus is recorded as saying, "Hear ... and understand," as He begins to explain to the disciples the parable of what defiles a man. In Mark 8:17, when the disciples fail to understand the meaning of the "leaven of the Pharisees," Jesus complains, "Do you not yet perceive or understand? Are your hearts hardened? Having eyes do you not see, and having ears do you not hear?"

When Jesus further questions them concerning the miracles of the multitudes, He is again forced to reply, "Do you not yet understand?" (*συνίετε*, Mk. 8:21. c.f. also 6:52). The use of *συνίετε* in Mark seems to indicate a perception of the deeper meaning of what He says or does. We may safely call this spiritual insight.

In summing up the evidence, we note two recurring themes: For Old Testament and Rabbinic writers, as well as for Paul, the words for "Mystery" refer to truth, in many cases religious, spiritual truth, which is not understood. They also refer to an intimate relationship with some group or with God. Anticipating a later discussion (p), we note that the "Kingdom of God" is both something to be understood with the mind and received as the intimate presence of God. For the present discussion of the meaning of *μυστήριον*, all this indicates that we must beware of attaching too shallow a meaning to this word, lest we miss its meaning in the mind of Jesus. We must avoid the "nothing-but" fallacy of saying that *μυστήριον* is only either a word about the Kingdom which is hidden, or it is the *βασιλεία* itself, "the mystery, which is Christ in you," (Col. 1:27) which is both "given" and "received." Any Hebrew who understood the two-fold use of *יד*, and who also

understood the nature of the Kingdom of God, when bringing these two concepts together in such a phrase as "the mystery of the Kingdom," would inevitably have both aspects of the mystery as background for the expression, even though one aspect would perhaps be uppermost. We have seen this to be true with Paul. There is every reason to expect the same of Jesus. At this point we call upon one more bit of evidence to help us decide the emphasis in the use of the word *μυστήριον*. Matthew 13:11 and Luke 8:10 are a commentary on Mark, in so far as they add the verb *γινώσκω*. Whether Matthew is an original "testimony" and Mark and Luke are omissions of it is beside the point. The fact is that for Matthew and Luke the aspect of intellectual perception of spiritual truth is uppermost. In the light of the above, what is probably the depth of meaning here is that *μυστήριον* (710), as a word of Jesus, refers both to the intellectual and spiritual truth about the Kingdom of God, and to the Kingdom itself as a spiritual reality (the two cannot really be separated), but that for the point which Jesus is making, the intellectual aspects are uppermost.

The second problem in v. 11 has to do with the claim that is reaffirmed in vv. 33-34, that Jesus told parables to the general public, which he expounded in greater detail to his disciples. Aside from any questions of the rightness or wrongness of such a practice, or any a priori assumptions that Jesus did not use allegory, let us examine the evidence to see if this is a true description of Jesus' practice as seen in the Synoptic Gospels. We submit the following evidence as proof that in general this is indeed Jesus' practice.

Following four categories representing four types of explanation:

SURVEY OF JESUS' SPECIALIZED USE OF PARABLES

There are two controlling factors in this specialized use of parables as set forth in Mark: 1) The audience as containing disciples or non-disciples; 2) the nature of the parable as being explained or unexplained.

1) The Audience. For the sake of this survey, we must define the audience with as much precision as possible. T. W. Manson, in "The Teachings of Jesus," has led the way in this field. He has proposed three categories into which the various elements in Jesus' audiences could be placed: "D" for disciples, "G" for a general, undifferentiated audience, and "P" for the Pharisees. (TOJ p. 67) This is certainly in the right direction, but for this survey we must go further. There is a need, for example, to distinguish between the Twelve and the larger group of the disciples. There is also a need to distinguish more accurately Jesus' opponents. To this end, we submit the following analysis of the various strata in Jesus' audiences: a) the Twelve, which we shall designate "D"; b) the larger body of disciples, which we shall designate "DG"; c) the audience, when it is undifferentiated, and presumably includes mostly those who are merely curious onlookers, we shall indicate as "G"; d) the opponents of Jesus who figure prominently in attacking him, including not only Pharisees, but Scribes and Priests as well, we shall indicate by the letter "O".

2) The Parable. We have said that the second controlling factor is the nature of the Parable as being explained or unexplained. For the needs of this survey we shall further divide those parables which we shall designate, "explained," into the following four categories representing four types of explanation:

a) Semi-allegorical. This category designates the explanation which may most correctly be called "Allegory", although not according to the rigid definition of Jülicher, in which every point of the parable has a parallel in the explanation. Jesus used "modified allegory." These explanations usually occur as a separate unit at the end of the parable, sometimes on the same occasion as the parable, and sometimes on another occasion.

b) Thematic. This category describes the explanation which sets forth the main theme of the parable and gives its application, usually as a compact unit, at the end of the parable. If this explanation is taken away, the parable still stands intact, although unexplained. This is what Bultmann describes as a *places*, "in denen die Anwendung durch ein *logion* gegeben ist." (BDG p. 116) We reject Bultmann's conclusion that these *logia* are of necessity additions by the Early Church. In some isolated cases they are, but in most cases they form perfectly natural and accurate conclusions to the parable, and on objective grounds can be held to be reasonably authentic.

c) Contextual. This category describes the situation where the explanation comes in the literary or historical context of the parable. It often comes in the form of a question or phrase introducing the parable, or in the dialogue that follows it. In any event, as a result of this contextual explanation, there is no doubt as to the meaning and application of the parable.

d) Internal. This refers to the explanation which is given as an intimate part of the parable itself, as a running commentary of it. In some cases it is difficult to classify these as parables because they are so explicit. The Parable of the Sheep and

and Goats is a case in point (Mt. 25:31-46). Under this category will also be included those parables where the meaning is so obvious that one receives the impression that it has been explained, or that it needs no explanation.

By applying these two controlling standards and four categories to the sixty-three Synoptic parables, the following results are obtained:

PARABLES EXPLAINED

Semi-Al- legorical	M	Mk	L	Q
D---5	13:49-50 (D)	4:13-20 (DG)	15:8-10 (O)	Lk. 15:1-7 (O)
DG--2	13:37-43 (D)	13:29-30 (D)		Lk. 6:43-45 (DG)
O---4	21:28-31b (O)	7:17-23 (D)		Lk. 11:11-13 (D)
		3:26 (O)		
Thematic				
D---3	25:13 (D)	4:22 (DG)	4:23 (G)	Lk. 19:11-28 (DG)
DG--8	20:16 (D)		18:9-14a (O)	Lk. 12:39-40 (DG)
G---1	*22:11-14 (O)		12:16-21 (DG)	
O---2	18:23-35 (D)		14:28-33 (DG)	
			18:1-8 (DG)	
			*16:1-13 (DG)	
			17:7-10 (DG)	
Con- textual				
D---3	*5:13-16 (DG)	*13:34 (D)	*10:36-37 (O)	*Lk. 7:31-35 (DG)
DG--3		*9:49-50 (D)	11:5-8 (D)	*Lk. 12:35-38 (DG)
O---1				
Internal				
D---2	25:31-46 (D)		7:41-50 (O)	Lk. 6:41-42 (DG)
DG--2	13:52 (D)		14:7-11 (O)	Lk. 11:39-41 (O)
G---1			16:19-31 (O)	Lk. 13:28-29 (G)
O---4				Lk. 6:47-49 (DG)
Totals				
D--13	D---7	D---4	D---1	D---1
DG-15	DG--1	DG--2	DG--3	DG--7
G--2	G---0	G---0	G---1	G---1
O--11	O--2	O---1	O---6	O---2
GRAND TOTAL: D-DG 28 O-G 13				

* These passages represent those where the authenticity of the explanation is in doubt. As might be expected, the Contextual type has the most of these passages because the literary context is probably the least authentic part of the Synoptics.

PARABLES NOT EXPLAINED

M		Mk		L		Q	
13:45-46	(D)	4:30-32	(G)	13:6	(G)	Lk. 21:42-46	(D)
13:44	(D)	2:21	(O)	14:16-24	(O)	Lk. 14:34	(DG)
13:33	(DG)	2:22	(O)	15:11-32	(O)	Lk. 12:58-59	(O)
22:1-10	(O)	4:26-29	(D)	5:39	(O)		
12:43-45	(O)	3:27	(O)	12:42-46	(D)		
		2:19-20	(O)	13:24	(G)		
		12:1-12	(O)	13:25-27	(G)		

<u>Totals</u>	D---5	<u>Grand Totals</u>	D - DG---7
	DG--2		G - O---15
	G---4		
	O--11		

PARABLES EXPLAINED

D - DG--28
G - O---13

PARABLES UNEXPLAINED

D - DG---7
G - O---15

Conclusions and explanations. We note first of all that there are more parables explained than unexplained (41 to 22), illustrating that Jesus' main concern was that His parables be understood. The rough arithmetic ratio of twice the number of parables explained to the disciples (D - DG) as to the non-disciples (G - O), and twice the number of parables left unexplained to the non-disciples (G - O) as to the disciples (D - DG), is striking testimony to the fact that the general principle enunciated in Mark 4:11 and again in 4:33-34 was actually the practice of Jesus. If the combined testimony of the four sources is any indication,¹¹ it was Jesus' general practice to tell "explained" parables to the disciples, and "unexplained" parables to the non-disciples. This concern, then, for having his parables understood, was a "selective" concern. Furthermore, there need be no a priori discussions as to whether Jesus

¹¹ Note that this phenomenon with regard to "explained" parables carries through within every source except L.

used allegory or not. His practice was to explain the parables to the disciples in any one of several ways, one of which involved "semi-allegory."

The above survey bears out Mark 4:11 even more dramatically when we see the nature of the parables which are explained to the G and O audiences. In every case except two, these parables are either direct warnings against some sin, such as pride, or are illustrations for the purpose of winning an argument against the opponents, rather than parables teaching some aspect of the Kingdom. One exception, the Wedding Robe (Mt. 22:11-14), is a parable where the Thematic explanation is in doubt. The other, Dives and Lazarus (Mt. 16:19-31), is a Jewish parable, commonly known and self-explanatory (c.f. p.). This means that where Jesus explains a parable dealing with the heart of the Gospel, the Kingdom of God, he does so only to D or DG audiences. We see then the accuracy of the statement, "To you has been given the secret of the kingdom of God, but for those outside everything is in parables;" (Mk. 4:11)

There might seem to be some problem in the fact that there are exceptions to the rule enunciated in Mark 4:11. Some parables are explained to G. and O audiences and left unexplained to D and DG audiences. The problem disappears when we consider that Mark 4:11-12 is probably a general principle only, and the categories we have set up are only rough standards. The fact that we do not find the principle working out perfectly actually strengthens its authenticity; for then we see it, not as an artificial, undeviating, literary creation, but a general, practical rule for a living man, used in the heat of life situations where there would inevitably be exceptions to that rule.

Another fact which might seem to present a difficulty is that in eight cases we have indicated doubt as to whether the explanation originated with Jesus or with the Evangelist. Rather than weakening the other valid explanations, this merely serves to strengthen their authenticity. It indicates that the Evangelist expected an explanation to be forthcoming in certain situations. We note that in six out of the eight cases, the explanation was given to a D or DG audience. The fact that the Evangelist did not add the explanation in the seven cases where the parables were unexplained to D or DG audiences, is mute testimony to their essential carefulness with the tradition. Finally we see here evidence of the accuracy with which the Evangelists identified the audience. As we shall see at a later point in this chapter, the audience is one of the most accurate parts of the tradition. *... but ... shut their eyes ...* shows deliberate intention.

V. 12 so that they may indeed see but not perceive, and may indeed hear but not understand; lest they should turn again, and be forgiven.

ἵνα. The first problem in the interpretation of this verse lies in dealing with ἵνα. If we take it as purposive, then we must deal with the problem, which bothers so many, that here Jesus seems to be deliberately concealing the truth of the Kingdom of God from οἱ ἔξω. We note first of all, as T.W. Manson has well pointed out, that this verse is a quotation of Isaiah 6:9-10, the last of which, καὶ ἀρεθὴ αὐτοῖς, departs from the LXX and follows the Targum: וְיִכָּחַשׁוּ.

This suggests that the last part of the quotation is given in what was the accepted version for synagogue purposes ... it also stamps the saying as Palestinian in origin and thus creates a strong presumption in favor of its authenticity. (TOJ, p. 77)

This means that we had better look to the Targum as the background for ^{ע'}ינא. The Aramaic particle, 7, found in the Targum at this point can be translated either as ^{ע'}ול or as ^{ע'}ינא. Manson turns the Aramaic into Greek and renders 7 with ^{ע'}ול. Although we agree with his basic thesis that Mark 4:10-12 is a good introduction to the Parable of the Sower, which is a parable about the telling of parables, we cannot accept his rather arbitrary manipulation of the Aramaic at this point. By merely rendering the Aramaic into Greek, and arbitrarily translating 7 as ^{ע'}ול, he does not prove his case, but merely begs the question. There are, on the other hand, at least two bits of objective evidence which favour the rendering of the Aramaic particle with the purposive ^{ע'}ינא, as Mark has done.

a) Isaiah 6:9-10, either in the Hebrew, LXX or Aramaic has a purposive meaning. In v. 10 the imperative "make the heart of this people fat ... shut their eyes ..." shows deliberate intention. Anyone quoting this passage would certainly not miss this. b) מןינא as a conjunction of negative purpose, demands the purposive ^{ע'}ינא. The testimony of both Mark and the Old Testament source therefore require ^{ע'}ינא in the purposive sense, and we cannot honestly maintain that Jesus would have understood the passage otherwise.

Having accepted ^{ע'}ינא in its purposive sense, we must now face the implications of this position. Have we thereby made Jesus open to the charge of deliberately hindering some from seeing the meaning of the Kingdom of God, and, what is more serious, of keeping them from being forgiven? The resolution to this seeming dilemma lies not in a flat yes or no, but in a full understanding of the meaning of v. 12 and of the nature of the parable as an instrument of Crisis. Our first clue is found in Jesus' distinction

between those who have the mystery, the disciples, and those who are "without" (τοῖς ἔξω). Those to whom He does not elucidate the parables are "outside." We are not told what they are outside of, but we cannot help but see a parallel to the many places where Jesus refers to those who are not in the Kingdom Fellowship (real or apparent) as those who are outside. (c.f. the parable of the ten Virgins et al.) Now let us examine the poetic nature of v. 12 for further evidence.

Burney (BP, p. 83) identifies the first half of this passage as an example of "antithetic parallelism" so common to Hebrew literature and the teachings of Jesus.

- | | |
|---------------------------|------------------|
| 1) ἵνα βλέποντες βλέπωσιν | καὶ μὴ ἰδῶσιν |
| 2) καὶ ἀκούοντες ἀκούωσιν | καὶ μὴ συνιῶσιν |
| 3) μήποτε ἐπιστρέψωσιν | καὶ ἀφῇθῃ αὐτοῖς |

In the first two stanzas above, the antithesis is obvious. They indicate what a parable will accomplish. The left side of each stanza indicates what will happen: οἱ ἔξω will see and hear. The right side indicates what will not happen as a result of the teaching being couched in parabolic form: οἱ ἔξω will neither perceive nor understand. Furthermore, the left side refers to an external, merely initial and physical seeing and hearing. The right side refers to an inner, more spiritual perception and understanding. Now we approach stanza 3, and we see the same pattern carried out, so much so that what seems obvious is that this stanza was also part of the original antithetic parallelism. The left side of this stanza states what is liable to happen if a parable is not used: Men will "turn again." It is a statement of possible fact. The right side indicates what might be the outcome

if men should turn: They might be forgiven. This, however, is a statement of negative fact. Note the force of the parallelism which carries the negative of the right side of the first two stanzas on to the right side of the third stanza. The definite import of stanza 3 is that they will not be forgiven. But we have said that the left side of stanza 3 is a positive statement of possible fact. Do we maintain then that even though men "turn again," they will not be forgiven? This contradiction is resolved when we note one further fact which links stanza 3 to the anti-thetic parallelism of the first two. In stanza 3 we can see the contrast between external, physical and internal, moral-spiritual phenomena which we saw in the first two stanzas. The forgiveness refers to an internal, moral-spiritual occurrence. What is more natural than to carry on the pattern of the first two stanzas and see ἐπιστρέψωσιν as an external, physical "turning again," which is of such a nature as to fail to merit forgiveness? What Jesus was saying then, if this argument is sound, was that if he explained fully the Crisis of the Kingdom, its rewards and punishments, i.e. its advantages, many of those in His audience would become disciples and claim forgiveness from sheer expediency or self-interest. This forgiveness, however, would then have to be denied, for they would not be worthy, and much confusion and false discipleship would be the result. The fact that Jesus was constantly distinguishing between sheep and goats, good and bad fish, wheat and tares, within the visible (external-physical) fellowship of the Kingdom, illustrates that the false discipleship which He was here trying to avoid by the use of parables, became fact despite his precautions. Some who were found within the Kingdom belonged "outside." (Cf. p) We see then that for

Jesus the parable was an instrument for sifting the false from the true at the very outset, the criterion for understanding the parables was, as Paul said, Spiritual insight, the first step to Spiritual Life:

The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. (I Cor. 2:14)

There is no reason for seeing Paul other than a disciple of Jesus at this point.

ἐπιστρέψωσιν. The above is confirmed by evidence from the verb ἐπιστρέφω (LXX ἑλθῶ). In the Synoptics, discounting for the moment Mark 4:12, this verb is never used in the words of Jesus to refer to repentance. In every case, with the possible exception of Luke 22:32, it refers to a physical turning, not at all what is meant by repentance, for which μετανοέω (μετάνιω) is regularly used. Furthermore, as Bowman observes:

Normally it (ἑλθῶ) is used with no ethical significance whatever. When it is used in the ethical sense, it requires the addition of other words to indicate the objects with reference to which a moral choice is to be made. (IOJ, p. 30)

There need therefore be no logical or Christo-logical problem in maintaining the purposive nature of ἵνα, otherwise demanded on strictly linguistic grounds. The parable is an instrument of selection and of a present Judgment. Those who object to this as unfair do not understand the Nature of God as "Justice," and Jesus' part in the Crisis. With the kind of easy "turning" indicated by ἐπιστρέφω, there can be no forgiveness, else we make God's forgiveness a mockery. This is our first hint of the "sterner side" of the Gospel of Crisis which forms a good portion of the chapters to follow.

The Parable of the Sower (Mk. 4:3-9, 13-20). As a final confirmation of the above interpretation of Mark 4:10-12, we turn to the Parable of the Sower. Here we find that Mark 4:10-12 forms an excellent commentary to what is a parable about the telling of parables. We shall not attempt to deal with all the critical questions involved, but shall rather stress the exposition of the parable in the light of Mark 4:10-12. There are two principle objections to this parable which we must first face: a) The objection to the placement of Mark 4:10-12 and so to its validity as an aid in interpreting the parable; b) the objection to the explanation in vv. 13-20 as a valid interpretation of the parable, vv. 3-9.

a) Jeremias goes to great lengths to prove that Mark 4:10-12 is out of place where Mark puts it. Then he concludes:

Since this logion is not originally a word of the parable of Jesus, then it is no canon for the interpretation of the parable and no authority to them to seek an allegorical meaning in a borrowed riddle for those standing outside. (Jer., p. 10)

Aside from his presuppositions, for which he is mainly indebted to Jülicher, Jeremias has several arguments from the text itself to support his claim. He points out that the question put to Jesus in v. 10 concerns merely the interpretation of the Parable of the Sower, whereas vv. 11-12 answer the question as to why he spoke to the crowds in parables. Vv. 11-12 are therefore out of place in the present context. He supports this by showing that v. 11 begins with καὶ ἔλεγεν αὐτοῖς, which is for Mark a typical "anreihungsformel." (Jer., pp. 7f.) Furthermore, vv. 11f. illustrate what he calls a "selbständig überliefertes logion." It is therefore out of place.

The main difficulty with Jeremias' objections is that he is offending against the logic of the "life situation." He is trying

to force an artificial orderliness, a textbook coherence upon a living situation. Certainly Jeremias would not suggest that we have recorded every word or action of Jesus upon this occasion, every question asked, every answer given, every connecting phrase. Yet that is the implication of his objections. If the Marcan context is any indication, this incident, recorded between Mark 4:1 and 4:35, took the better part of a day. Certainly there were many questions asked Jesus by His disciples which are not recorded by Mark. Matthew 13:10 records one such question, which is answered in Mark 4:11-12. Certainly there would be many actions not recorded. The break between vv. 9 and 10 indicate such an action, as does the use of *καὶ ἔλεγεν αὐτοῖς* in v. 11. The fact that Jesus was suddenly alone with the disciples and then suddenly back with the multitude, need indicate no more than the shifting of His attention from one group to another, with whatever slight movement was necessary to bring the small company in the boat out of contact with the crowd. Furthermore, what is to prevent a teacher from inserting such a general logion as vv. 11-12 at any point he wishes, especially if it serves to illustrate the general subject of his discourse? The very roughness of the discourse from Mark 4:1 to v. 35 testifies to a living situation which argues for its authenticity and defies the attempts at logical confinement by Jeremias and others. In effect, we find Jeremias deficient at this point, in failing to apply the Pragmatic Canon of interpretation (Cf. p). We affirm, moreover, that there is every indication that vv. 10-12 are in essentially "a" correct, if not "the" correct place in the general development of Jesus' remarks that day, remembering that much that was said and done is not recorded. We are not concerned to defend the literary context at every point,

and our exegesis of the Parable of the Sower does not depend on its authenticity here; but the fact is that we have every reason to believe the literary context is essentially accurate at this point.

b) The second objection usually raised to the Parable of the Sower is that the explanation, vv. 13-20, is a later addition. Montefiore objects to it on the grounds that

the explanation mixes up the "allegorical" details with the things which they "allegorise." The word is the seed, not the men. The hearers should really have been identified with the soil, not with the seed. In the original story the details may not have been intended to have the precise meaning now assigned to them. In other words, it was a parable, rather than an allegory. (Mont. I, p. 124)

Contained within the above objection are the germs of the most important objections raised by other scholars, so we shall confine ourselves to answering Montefiore.

The underlying assumption that Jesus did not use allegory, even of this modified kind, has already been dealt with in our survey of the explanations to the parables. In answer to his second argument that the interpretation "mixes up the allegorical details with the things they allegorise," we must assert what we have been forced to assert so often against the disciples of the German school of exegesis, that their failure lies at the point of shallow exegesis. The only confusion between the interpretation and the parable lies in the mind of the scholar who has failed to plumb the depths of the Spiritual Crisis which forms the keystone of Jesus' message at this point, as at every other.

Montefiore has rightly observed that the soil represents the hearts, the essential natures of different kinds of men (Mk. 4:15b). When the soil is right, then the seed of the word can

grow. This is an echo of Mark 8:17 where men do not understand because their hearts are "hardened," like soil that is filled with rocks. We note the seeming confusion that the growing seed in v.20 is also described as men whose lives are "good soil." The confusion is resolved when we understand the spiritual nature of the "Word" and also of the "New Life" which bears fruit. Let us first have in mind that the issues of this parable are more than just the intellectual apprehension of the "idea" of the Kingdom. As Luke rightly observes (8:12b), the issues are that "they" might believe and be saved. Spiritual salvation is the final issue. This at once forces us to deepen our exegesis. Now let us recall the two-fold use of *μυστήριον* (710) in the Old Testament and Rabbinic literature and in Paul's letters. In the former, the 710 is both a hidden word of God and an intimate experience (council) with God. With Paul, *μυστήριον* represents both the "Word" of the Gospel and the "Spirit" which accompanies the word, which is "Christ in you" (Col. 1:26). The power or Spirit or experience of God which accompanies the word of God is therefore a concept common to the Hebrew mind, and especially to Paul, who is first and foremost an apostle of Jesus. What could be more natural, therefore, than to look for the same thing at this point in the teaching of Jesus? With the sowing of the word of the Kingdom, essentially a Spiritual fellowship with God (Cf. p.361), goes, as its inevitable accompaniment, the Spirit of the Kingdom which is the *πνεῦμα τοῦ Θεοῦ*. The word and the Spirit are then cast into the soil of a life. If that life is prepared by all the preparation which Jesus elsewhere demands for the entrance of the Kingdom (spiritual insight, personal surrender, obedience, etc. Cf. pp.352ff), then the Spirit takes root, becomes a reality in that life and the plant, which represents

the absolutely new life in and of the Spirit, comes into being. We have been forced to anticipate conclusions from several later discussions (pp.376 ff.), but this parable cannot be interpreted without them. Now note one further conclusion which the above pattern forces upon us. In the light of what we have discovered concerning the "selective" nature of the parables, forms which carry the word of the Gospel and which demand a life with spiritual perception to be received, the most logical and satisfying conclusion to be drawn is that the action of sowing the seed of the word represents the action of telling the parables. The parable and the seed are both instruments of Crisis, for upon the acceptance or the rejection of the word and the Spirit hangs the issue of Salvation or its opposite. Seen in this light Montefiore's confusion is entirely unnecessary.

The above interpretation is supported by the evidence of v. 19, *αἱ μέριμναι τοῦ αἰῶνος*. According to Dalman (Dal.wds, p. 154) this use of *αἰών* refers to "that which is temporal" as opposed to that which is spiritual. If the word represents also the incursion of the Spirit upon a life, then we can see that those things which would be in natural opposition to it would be things of "this age," represented by that which is in natural opposition to the things of the Spirit. Dalman cites a Rabbinic parallel to this: Targ. Eccl. 7:18 *ח'י'i* "His own concerns," in contrast with the "things of God," b.Ber. 7b (Cf. also b.Meg. 6b; b.Sabb. 113a, 114a).

Further confirmation as to the spiritual nature of the seed comes from the parables which follow the Sower. In Matthew 13:24-30, the Wheat and the Tares, the growing seed again represents the spiritual or non-spiritual state of the lives of men (Cf.pp.280 ff).

The Parables of the Mustard seed (Mk. 4:30-32) and the Leaven (Mt. 13:33, Lk. 13:20-21) have a similar meaning.

The evidence of v. 20 also supports the above. The "fruits" which are borne by the new plant represent a concept which was one of the most typical ways Jesus had of expressing the results of this new life in the Spirit (Cf. Parable of Pounds, pp. 477 ff; the Vineyard, pp. 192 ff.).

The interpretation is confirmed by vv. 21-22 where Jesus shows that His ultimate purpose is for the mystery of the Gospel, hidden in parables, to be made manifest. His purpose is salvation, understanding, reception of the word, but this is a "selective" purpose in order that discipleship may represent the genuine birth of a new plant. Another way of expressing the same thing is given in v. 23. Instead of "if any man has soil to receive, let him receive," the figure of speech is changed to "If any man has ears to hear, let him hear." Luke sensed the urgency of the matter by warning, "Take heed how you hear," which is perhaps the best rendering of the original thought. Finally, the above interpretation is concluded with what is perhaps a "general logion," but which beautifully sums up the foregoing: "To him who has [good soil, ears to hear] will more be given [the mystery, the new birth of the plant]." "From him who has not [ears, the good soil of a prepared life] even what he has will be taken away." The hearing of the word will be no more.¹² The seed will wither and die. The birds will take it away. The cares of the world will choke it. In other words the chance, the hope of salvation, will be taken

¹² Cf. Lk. 10:10-11, "But whenever you enter a town and they do not receive you, ... say, 'Even the dust of your town ... we wipe off against you;'"

away, gradually at first, and then finally (Cf. Parable of the Pounds, pp. 447 ff.).

We can now draw this whole section to some kind of final focus. We see that when viewed in the light of the Crisis of Selection, the Parable of the Sower (vv. 3-9), the section on the general use of parables (vv. 10-12), and the explanation of the parable (vv. 13-20) hold together very well. The parable is an instrument of Crisis (Cf. TOJ, pp. 70,71). It contains the word and the Spirit which act as the piercing point of the Crisis. As men receive or reject the word and the Spirit, so do they judge themselves. The disciples have taken the initial step. They have received the seed, and in them it is germinating, one day to spring into the full flower of the New Life of the Spirit (Jw. Cf. pp. 385 ff.). Therefore, for them the parables can and must be interpreted. For those "outside," the initial reception of the word must take place before it is wise to proceed further into the depths of the meaning of the Kingdom. This does not mean that Jesus is telling the parables with the purpose of confusing people and making his message of the Kingdom so difficult to understand that those outside will be excluded. His purpose is salvation, but, in the Justice of God, it is a "selective" purpose. Some are received "within," and others remain "outside;" and ever and always this is the criterion of selection: Men exclude themselves because of unrepentant hearts which condition the manner in which they receive the word in the parables. As T. W. Manson says:

The purpose of the Parables is not to harden the hearts of the hearers, but it is the hardness of the hearts of the hearers that defeats the purpose of the parables. (TOJ, p.79)

INTERPRETATION OF PARABLES

The "Audience" factor. The literary context of the Synoptic Tradition is often of a very undependable character. In contrast to this we note, with some surprise, that one of the most stable elements of the tradition is that of the audience. There seems to be surprising accuracy in the manner in which the Evangelists identify the kind of audience to whom Jesus directs His parables. We have already had our first indication of this in the Parable Survey (pp.129ff). There it was seen that Jesus consistently explained His parables to D and DG audiences and left them unexplained to G and O audiences, in accordance with the rule indicated in Mark 4:10-12. Another indication is seen in the fact that one of the best clues to the interpretation of a parable is the nature of the audience to whom the parable is directed. With consistent regularity that is more than chance, it is possible to identify the main characters of a parable with those in the audience to whom the parable is addressed. Furthermore, the accuracy with which the Evangelists identify that audience is gratifying. The most striking example of this phenomenon is the consistent use by Jesus of the word *δούλος* (774) to indicate that group within His immediate or eternal audience, which can be characterised as "Disciples." Furthermore, the way in which the figure of the *δούλος* is used in the parable is consistently dependent on whether Jesus is addressing the parable to the disciples or to an audience of non-disciples (G and O). This use of *δούλος* represents certain "solid ground" upon which we may rest with reasonable certainty in the interpretation of parables.

1) Parables addressed to D or DG audiences where $\delta\omicron\upsilon\lambda\omicron\varsigma$ is used:

Mt. 10:24-25	(Q)	Disciples and their Teacher	D
Mt. 18:23-32	(M)	The Unforgiving Servant.....	D, DG(?)
Lk. 12:41-48	(Q)	The Faithful and Unfaithful Servant..	D, DG
Mk. 13:34		The Man going on a Journey.....	D, DG(?)
Lk. 12:35-40	(L)	Servants waiting for their Lord.....	D, DG
Lk. 17:7	(L)	Unworthy Servants.....	D, DG

2) Parables addressed to G or O audiences where $\delta\omicron\upsilon\lambda\omicron\varsigma$ is used:

Mk. 12:1-12	(Q)	The Vineyard.....	O
Mt. 13:27-28	(M)	Wheat and Tares.....	D, G, O(?)
Mt. 22:3	(M)	Marriage Feast.....	O
Lk. 14:17	(L)	The Great Feast.....	O

About the first group of parables addressed to D or DG audiences we note the following: a) In every case the exegesis of the parable demands that the $\delta\omicron\upsilon\lambda\omicron\varsigma$ of the parable be equated with some group in the disciple tradition, either the prophets, Jesus' contemporary disciples, or those to come in future ages. b) In three cases the servants can be identified as the disciples in Jesus' immediate audience. In Matthew 10:24-25 the synonymous parallelism /y makes this especially clear. "A disciple is not above his teacher, nor a servant above his master." In Matthew 18:35 Jesus definitely applies the parable to the disciples, thus identifying them with the $\delta\omicron\upsilon\lambda\omicron\varsigma$ of the parable: "So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart." The same is true of Luke 17:7: "Does he thank the servant because he did all that is commanded? So you also ... say, 'We are unworthy servants.'" c) We note that in every parable of this first group, the center of attention is on the figure of the servant. d) The servant

¹³ The Parable of the Prodigal Son (Lk. 15:22-32) has been omitted from this list because in it the $\delta\omicron\upsilon\lambda\omicron\varsigma$ has no real importance.

of the parable stands in a special relationship to the Lord. He is a disciple, he is given a charge of responsibility to watch, to be faithful, to open the door, to do what is commanded. e) Every one of these, except Matthew 10:24, is a parable of Judgment. f) In all but Matthew 10:24 and Luke 17:7, Jesus warns of a Judgment which will take place within the fellowship of *δούλων* (Cf. pp. 303 ff.).

Concerning the parables told to G or O audiences, we note the following: a) In every case the central figure of the parable, except for the Lord, is someone other than a *δούλος*. b) In every case the *δούλοι* have a secondary place as the liason between the Lord and the main characters. Their function is that of transmitting the Lord's invitation, or of reminding men of His demands. c) In every case the exegesis of the parable demands the identification of the main characters, other than the *δούλοι*, with those antagonistic to Jesus' message in a G or O audience, and the identification of the *δούλοι* as the disciples.

The above indicates two important factors for the interpretation of parables: 1) If we know the audience to whom the parable is directed, we can look for them in the forefront of the parable; or conversely, the nature of the parable is a good indication as to the nature of the audience. 2) If a parable contains the word *δούλος*, we have a key to its interpretation, for we can safely identify the *δούλοι* of the parable with the disciple tradition.

There is fine support for this conclusion in the use of *739* in the Old Testament. There it is used to indicate a slave, a subject of a King or Chief, the worshippers of God, the Servant of Yahweh in a special sense, or Israel as a people (BDB). The last three uses are right to the point, for they provide the mental framework for Jesus' use of the concept just discussed. Abraham (Gen. 26:24),

Isaac (Gen. 24:14), Jacob (Ex. 28:25), Moses (Ex. 14:31), Joshua (Jos. 24:29), Caleb (Num. 14:24), Job (Job 1:8), David (II Sam. 3:18), Hezekiah (2 Ch. 32:16), Zerubbabel (Hag. 2:23), Eleakim (Is. 22:20), are all, as Patriarchs, called Servants of God. The Prophets Ahia (I Kgs. 14:18), Isaiah (Is. 20:3), Elijah (II Kgs. 9:36), Jonah (II Kgs. 14:25), are all called Servants. Israel, as the Lord's Servant is represented as having a mission to the Nations (Is. 42:19), as being chosen as a witness of Jehovah (Is. 43:10), and as being the Messianic Servant himself (Is. 42:1; 49:5,6,7; 52:13; 53:11). Here is 774, rich with the long-established concept of some person or nation especially dear, especially close, especially obedient to the Lord, and especially commissioned by Him.

Where could Jesus have found a better word into which to pour His concept of the "New Israel," the "New Servant," beginning with Himself and through His disciples spreading to all who are individually and collectively called to salvation, to obedience, to a special, close relationship with God?

Summary. It is now possible to sum up our approach to the interpretation of the parables. First of all we can safely reject as false that a parable must have only one point, that it can be interpreted only with regard to the particular situation of its delivery, that Mark 4:10-12 is no indication of Jesus' use of the parable, and that the parable is no valid source for the teaching of Jesus. Having thus cleared the ground, we can then outline the process of interpretation which seems to us most likely to produce accurate results. a) We must begin with a "Cosmic" backdrop in the mind and consciousness of Jesus, aware that the depth of one's exegesis depends upon the height of his Christology. b) Then we must go to the particular contextual situation, not as an end in itself (so C.H. Dodd)

but as the starting point for the full meaning. c) Then, using all the critical aids in our possession, we must discover the main point, or points, which the parable makes, not stopping, as Jülicher does, with "the most obvious meaning," but being conscious of the Eternal breadth and Cosmic depth of the mind and message of Jesus. d) Finally we must apply the parable to its eternal reference, which includes its meaning for us today. Here we must use the various tests and checks suggested as part of a scientific exegesis (Chap. III) we must rely on the guidance of the Holy Spirit, and as perhaps the final check on extravagance, we must make as much use as we are able of that indefinable entity called Common Sense. It is in this way, striving to avoid the Scylla of the extravagance of Philo on the one hand, and the Charybdis of the skeptical over-simplification of Jülicher on the other, that we shall approach the detailed consideration of the Justice of God in the Person, work and teaching of Jesus in the Synoptic parables.

divisions which seem to us the most congenial with the living tradition of the Synoptic Gospels. We shall discuss the Crisis of God from the point of view of Theology, Cosmology, Anthropology, Teleology and Christology. There will inevitably be some repetition and overlapping, for which we make no apology for these are not separate divisions of the subject, or even five different angles from which the fact of God's presence will be illuminated.

In the western world the subject of God has been systematically divided to such an extent that it is impossible to

THE THEOLOGY OF CRISIS

The message of Jesus as it is found in the Synoptic Gospels is a tightly integrated unit. Jesus was no Systematic Theologian, and he made no attempt to deal with any subject in a systematic way. His message concerning the Judgment of God is of such a nature. Nowhere is it systematically developed. Rather it shines through almost everything he said or did. Every parable and almost every saying has within in some or all of the various aspects of this extensive subject. Any attempt, therefore, to deal with this subject in a thoroughly systematic way has about it a certain air of artificiality. Conscious of this fact, we feel compelled, nevertheless, to treat the doctrine of Judgment with a certain minimum of system. We do so for the practical reason that Christian Theology, as men have developed it, is a "Systematic" theology. We have therefore divided the subject into the five systematic divisions which seem to us the most congenial with the living tradition of the Synoptic Gospels. We shall discuss the Crisis of God from the point of view of Theology, Cosmology, Anthropology, Teleology and Christology. There will inevitably be some repetition and overlapping, for which we make no apology, for these are not separate divisions of the subject so much as five different angles from which the doctrine of Judgment will be illuminated.

In the modern world the concept of God has become sentimentalized to such an extent that in many circles, notably

America, the meaning of God which was basic to the mind of Jesus has become obscured. In general this is what Dr. Moffatt referred to when he objected that some people tend "to detach 'God is Love' from the context, and regard this either as the statement of a cosmic principle or as a complete definition of Christianity in itself."¹ This failure to recognize the full depth of meaning in Jesus' concept of God is one of the main causes of the weakness of present day Theology and is the special concern of this chapter.

A. Judgment in the Hebrew Scriptures. Jesus was first of all a Hebrew whose mind was rooted in the soil of the Hebrew Old Testament. It is therefore to the Old Testament, and especially to the Prophets, that we shall go to find the basis for his concept of God, particularly in its relationship to our subject. There we discover that one of the prime, if not the prime, expressions of the Nature of God in his relation to men is contained in the verb לִשְׁפֹּט and its correlates, מִשְׁפָּט and פָּדָה . We have no English words that adequately express the early Hebrew meanings of these words. "Judgment," "Justice," and "Righteousness" are perhaps the closest we can come, but these do not sound the depths of the prophetic meaning which Moses and Isaiah attached to them. We shall be forced to use these words, but in so doing we shall attempt to fill them

¹ James Moffatt, Love in the New Testament (London: Hodder and Stoughton, Ltd., 1929), p. 5.

with their full Hebrew significance, especially as they describe the nature of God and his relation to men.

For the Hebrew, the foundation of revealed religion was the Law of Moses, and it is in the revelation of Moses that we catch our first glimpse of the prophetic view of the full nature of God. On the heights of Moab Moses gave final instructions that when the Children of Israel should come to the land of promise, they should ratify the Deuteronomic code at a solemn assembly in the valley of Shechem. There six of the tribes should gather on Mt. Ebal and six on Mt. Gerizim. As the Levites read the words of the blessing of God from the Law, those on Mt. Gerazim should shout, "Amen." As they read the words of the Curse of God, those on Mt. Ebal should shout, "Amen!" (Deut. 27:11 ff.). Here was to be a gigantic portrayal of the very essence of the Law and indeed of the very nature of God. Thus it came about that one of Joshua's first acts (Josh. 8:30-35) was to stage this great acted parable, setting Ebal and Gerazim apart as a constant towering reminder of their God, Jahweh, a blessing and a curse. It is in the word shaphat and its correlates that we find this concept of God most consistently expressed.

𐤑𐤔𐤕. There are 203 cases where 𐤑𐤔𐤕 is used in the Old Testament. In eighty-four cases God is the subject of the action. It is with these eighty-four that we are especially concerned. Gesenius, Fürst and Brown Driver and

and punishes at the same time. There is the blessing and the curse. cursing united in the one action and the one word.

Briggs, in their analysis of this verb, go into great detail, which it is not necessary to include here. For our purposes, the verbal analyses of all three lexicons can be reduced to the following simple formula, when we consider merely the eighty-four instances where God is the subject of the verb:

1. God acting in Judgment to decide, arbitrate, -----55
litigate (niph.), where the action, or the
outcome of the action, is both of a positive
and a negative nature. In some cases the
positive or the negative is predominant, but
the usual picture is of God judging one man
where either reward or punishment is possible,
or of judging many people where both reward
and punishment are the outcome.

(Ps. 67:4; 82:8; 98:9; Gen. 16:5; 31:35; Ex.
5:21; 11:27; I Sam. 24:12; Is. 2:4; 11:3; 16:
5; 43:26; 51:5; Ezek. 18:30; 33:20; 34:17; 36:
19; etc.)

2. God acting in Judgment to punish or condemn -----19

(Ex. 12:12; I Sam. 3:13; Ezek. 16:41; 5:10;
28:20; 25:11; 30:14,19; 3:3; 21:30; 33:20;
7:27; 16:38; 35:11; 11:10; 36:19; 5:10; Ps.
51:4; Is. 51:5.)

3. God acting in Judgment to defend, vindicate, -----12
save.

(Ps. 7:8; 10:18; 21:1; 35:24; 43:1; 58:11;
72:4; Ex. 7:4; 6:6; I Sam. 24:12,16; Is. 11:
3.)

Conclusions.

a. As a verb, this describes the action of God in his relation to men. We note that as far as this verb is concerned, the major expression of that activity is in the capacity of a Judge who both condemns and vindicates, both rewards and punishes at the same time. Here is the blessing and the cursing united in the one action and the one verb.

b. We also note that the overwhelming emphasis in the use of shaphat is on the negative side of condemnation and punishment. This is not fully visible above, for in category #1 there are many cases where God's activity involves both punishment and reward, but where the great emphasis is on condemning and punishing. This suggests that in so far as this verb is any indication, the Old Testament emphasis in God's relation to men is on the negative aspect of Judgment.

c. The nature of God's activity as Judge is this:: It is the result of his righteousness (Ps. 26:1; 35:24; 50:6 etc.); it is an aspect of his sovereignty (Ps. 62:4; Is. 33:22 etc.); it is his reaction of love toward the righteous, the poor and oppressed (Ps. 72:4; Is. 11:3 etc.); it is his reaction of wrath against the enemies of Israel with the consequent vindication of Israel (Ezek. 25:11; II Chron. 20:12 etc.); it is his reaction of wrath against sinful Israel itself (Ezek. 3:3; 34:7; 18:30; I Sam. 3:13).

מִשְׁפָּט. The noun mishpat, is used 389 times in the Hebrew Old Testament. In 192 cases it describes the Judgment of God. The uses to which the word is put, when it refers to God, can conveniently be divided into the following four categories:

1. Judgment as an expression of the Nature of God -----51

- a. Justice, righteousness in general13
(Deut. 32:4; Job. 34:4,12; Ps. 89:14;
97:2; 99:4; 111:7; 119:121; Is. 5:16;
9:7; 28:6; 40:14; Zeph. 3:5; Mal. 2:17.)
- b. That which is due the downtrodden..... 7
(Ex. 23:6; Deut. 10:17,18; Job 34:5;
Is. 1:17; 42:4; 53:8.)

1. Judgment as that upon which God acts, a1
 - c. That which God demands of men14
 (Gen. 18:19; I Kgs. 3:28; Ps. 33:5
 37:28; Is. 1:21; 5:7; 28:6; 56:1;
 59:8,11,14,15; 61:8; Amos 5:24.)
 - d. God's condemning nature..... 3
 (Is. 4:4; 28:6; Mal. 2:17)
 - e. God's nature as savior.....15
 (Ps. 25:9; 101:1; 146:7; Is. 1:27;
 30:18; 32:1; 33:5; 42:1,3; 51:4;
 Jer. 9:24; 23:5; 33:15; Ezek. 34:16;
 Hos. 2:19.)
2. Judgment as a word of God. A legal precept,-----77
 ordinance.
 (Ex. 21:1; 24:3; Levit. 18:5; 19:37; 20:22; 25:18;
 Num. 27:11; 35:29; 36:13; Deut. 4:1; 5:1; 6:1; 7:
 11; 8:11; II Sam. 22:23; I kgs. 6:12; 8:58; 11:33;
 I Chron. 22:13; II Chron. 7:17; Neh. 1:7; Ps. 18:22;
 19:7; 119:7,13,20,30,39,43,52,62; Jer. 5:4; 8:7;
 Ezek. 5:6; 11:12; 20:11; 44:24; Zeph. 2:3; Mal. 4:4
 etc.)
3. Judgment as an act of God -----62
 - a. Of destruction against his enemies33
 or those who fail to keep his ordinances.
 (Deut. 32:41; I Kgs. 20:40; II Chron.
 19:6; Is. 3:14; Ps. 7:6; 119:84,120;
 149:9; Is. 34:5; Jer. 1:16; 48:21; 49:
 12; 51:9; Ezek. 5:8; 39:21; Hos. 5:1,
 11; 10:4; Mic. 3:8; Hab. 1:12; Zeph.
 3:15; Ex. 12:12; Num. 33:4; Ezek. 5:10,
 15; 11:9; 14:21; 25:11; 28:21,26; 39:
 14,16; Mal. 3:5.)
 - b. Of mercy, aid, salvation for faith- 6
 fulness in keeping the ordinances.
 (Ps. 76:9; 103:6; 119:75; Is. 10:24;
 Ex. 6:6; 7:4.)
 - c. Of both punishment and reward.....23
 (Deut. 1:17; I Chron. 16:14; Job 9:10
 34:23; 40:8; Ps. 1:5; 9:7,8,16; 10:5;
 17:2; 36:7; 48:11; 72:1; 94:15; 97:8;
 119:137; Eccl. 11:9; 12:14; Is. 26:8;
 41:1; 59:9; Hos. 6:4.)

4. Judgment as that upon which God acts, a -----1
crime, a cause (Jer. 12:1).

Conclusions.

a. Hereagain in the word Mishpat we see the Hebrew conception of God, both in himself and in his acts, as one who is at once a condemnation and a blessing.

b. We note the striking fact that when Mishpat refers to the nature of God, the predominant reference is to God's mercy, his saving nature (15 cases to 3). In view of this, we make the tentative suggestion that for the Hebrew, although God was both a God of Mercy and of Wrath, the "essential nature" of God and his "purpose" for men was that of love and salvation.

c. The above fact is thrown into even bolder relief when we observe that Mishpat, when referring to an Act of God, is used primarily to describe his condemning, punishing activity (3 cases to 6). This bears out our findings in the survey of Shaphat. We explain this phenomenon as an indication that for the Hebrew and especially for the Prophet, God's main activity with respect to men was that of condemnation because the predominant condition of men was that of sin.

d. In the use of Mishpat to refer to that which is due to the downtrodden, that which God expects of men, we see another aspect of the Justice of God. The very fact that God is Justice imposes an imperative upon men. The fact that he loves them is at once a demand that they love him. The fact that his purpose is to save them is at once a demand that they respond

to salvation. The fact of God's hatred of sin is at once a demand that men hate sin, which means in effect that they turn to him. The fact that God cares, is just, righteous, merciful, is at once a "Categorical Imperative" that men be concerned for others, that they be just, righteous, merciful.

We can now begin to see the depth of meaning which the early Hebrew attached to what we rather loosely translate, Judgment or Justice. For him this epitomized God in himself and in his relation to men. God's Judgment is his activity in salvation, in condemnation, in laying an imperative across man's soul. That this was indeed the conception of God in the Hebrew Old Testament will be further born out by the following surveys:

P 75? The root Tsadaq is used 495 times in the Hebrew Old Testament. Of these, 149 cases refer to God. In setting out the various shades of meaning, there is no need for an exhaustive survey. We shall merely confine ourselves to the literature to which we find Jesus referring the most, Psalms, Isaiah, Jeremiah, Hosea, Daniel, Micah, Zechariah, Malachi. The usual translation is, to be righteous, righteousness. We shall deal only with those 149 instances where tsadaq is a characteristic of God, and only with those uses of the root which have to do with God.

1. Tsadaq as an attribute of God as a ruler, lawgiver....25 or judge.

a. Where the equity of God is uppermost.16

This recalls the word Mishpat where the

we can see the distinction between the Righteousness, Tsadaq,

1.
 - a. outcome of the judgment is not given, but where punishment for some, and vindication for others is implied.
(Ps. 9:8; 50:6; 96:13; 97:6; 98:9; 119:40, 142, 144, 172; 11:7; 72:1; Is. 5:16; 59:17; 63:1; Jer. 9:24; Dan. 9:14.)
 - b. Where the idea of God's negative reaction.....4
to Sin is uppermost.
(Ps. 97:2; Is. 10:22; 28:17; Micah 6:5.)
 - c. Where the idea of salvation is uppermost.....4
2. Tsadaq as Truth (n., adj., vb.)..... 2
(Is. 45:19; Ps. 85:10.)
3. Tsadaq as the mercy, lovingkindness, faithfulness,....58
vindication, salvation of God. God's nature as expressed in the justification and prosperity of men (n., adj., vb.).
(Ps. 4:1; 35:28; 48:10; 85:11; 119:23; Is. 11:4,5; 41:10; 42:6; 45:8; 51:5; Jer. 23:6; 33:16; Hos. 2:19; Dan. 9:16; Mic. 7:9; Zech. 8:8; Mal. 4:2; etc.)

Conclusions.

- a. The main use of Tsadaq is to describe the Nature of God.
 - 1) God's name is equivalent to his righteousness. This indicates the very essence of his nature, since in Hebrew the name stands for the thing itself (Ps. 89:16).
 - 2) God's acts are righteous, indicating that the acts of God are merely the expression of his essential nature (Ps. 111:3).
 - 3) God's law is righteous, indicating that his imperative is but the expression of his nature (Ps. 119:40, 142 etc.).
- b. God's nature, as it is expressed by the term, Righteousness, is intimately connected with his activity as Judge. This is seen by the fact that thirty percent of all the above cases deal with God's nature as "Equity" and his activity as Judge, involving both condemnation and salvation. At this point we can see the distinction between the Righteousness, Tsadaq,

or, as it is often translated, the Justice of God, and the Judgment, Mishpat, of God. Righteousness or Justice is the nature of God behind Judgment, which is the act of God in expression of that nature.

c. Sixty-eight percent of all the above uses refer to God's nature as it is expressed solely in mercy, lovingkindness and salvation. Since Tsadaq describes the nature of God, we have here further confirmation of what was discovered regarding Mishpat as an expression of the nature of God. For the Hebrew mind, the essential nature and purpose of Jehovah was love and salvation.

d. The righteousness of God demands a corresponding righteousness in man, again illustrating the imperative which forms an essential corollary to the nature of God. God is the source of all righteousness in man (Is. 54:17; 61:11; 45:13; Ps. 4:1; 37:6; 85:13). God's righteousness is man's supreme example (Ps. 85:13). God's righteousness is his requirement in order for man to see him (Ps. 17:15).

7PQ. The root Paqad occurs 330 times in the Old Testament. It occurs one hundred times to describe the activity of God in "visiting" mankind.² As before, we shall deal only with these one hundred cases. The elaborate analyses of Fürst, Gesenius and Brown, Driver and Briggs in their lexicons can, for our purpose, be reduced to the following simple divisions:

2 This includes all forms of the root.

1. God's visitation describes his action in ruling..... 5
and overseeing men.
(Jer. 15:3; 49:19; 50:44; Num. 27:16; Lev. 26:16.)
2. God's visitation describes his actions in re- 8
viewing, inspecting, numbering, setting in array
and proving men and nations. This is very similar
to Shaphat in its general sense.
(Jer. 1:10; Job 31:14; Ps. 17:3; Is. 24:22; 29:6;
Jer. 6:6; Hos. 9:7; Mic. 7:4.)
3. God's visitation describes his actions in at-67
tacking and punishing men and nations for sin.
(Hos. 1:4; Is. 10:12; 13:11; 24:21; 26:21; Jer.
9:25; 11:22; 13:21; 21:14; 23:34; 25:12; 27:8;
29:32; Amos 3:2; Zeph. 1:8; 3:7; Zech. 10:3;
Ex. 20:5; 32:31; Lev. 18:25; Deut. 5:9; Ps. 89:
32; 59:5; etc.)
4. God's visitation describes his actions in look-20
ing after and in saving men.
(Is. 62:6; Gen 21:1; 50:24,25; Ex. 3:16; 4:31;
13:19; Ruth 1:6; I Sam. 2:21; Ps. 8:4; 65:9; 80:
14; 106:4; Jer. 15:15; 23:2; 27:22; 29:10; 32:5;
Zeph. 2:7; Job 10:12.)

Conclusions.

a. Paqad describes the action of God in revealing himself, in coming near, to men.

b. This root has such a strong sense of the two-fold nature of God's judgment that even in cases where we have identified the meaning as being salvation, there is often implied the punishment of others. In some cases where the meaning is punishment, there exists in the background the idea that some not punished will be saved (Is. 26:14; Jer. 15:15; 32:5).

c. This survey further corroborates what has been seen in the studies of shaphat and mishpat. Where we find a word describing the actions of God toward men, we find an emphasis on his judging activity, and especially on the element of punishment and condemnation.

In order to draw the Nature of God as seen by the early Hebrews to a finer focus, let us now examine more closely the Old Testament concept of God's Love, and then the concept of his Wrath.

The Love of God. There are three clues to the importance of the Love of God in the Old Testament: The number of different words used; the number of times we find the Love of God referred to; the number of times each word refers to the Love of God in proportion to the number of times it refers to some other aspect of Love. We find three main roots used approximately 509 times to express the idea of Love and its correlates, and 258 times to refer to the Love of God.

1. אהב (vb.) The love of one human for another. The love of physical, inanimate objects. The love of man for God. The love of God for man.

Total uses.....201
Where God is subject... 26

2. רחם (n.m.) The kindness which men show to other men, to the needy. The affection which men and nations show toward God. The main use is with reference to the lovingkindness which God shows to man: in redeeming him from trouble, from enemies, from sin, from death; in being faithful to his covenants; in showing mercy.

Total uses.....228
Where God is subject...166

3. רחם (vb.) Denom., love. Piel, have compassion.

Total uses..... 28
Where God is subject... 26

4. אָהַבְתִּי (abs. pl. intens.) Brotherhood, brotherly feeling, compassion, either in man or in God.

Total uses..... 39
Where God is subject... 27

5. רַחוּם (adj.) Compassionate.

Total uses..... 13
Where God is subject... 13

From the above it would appear that Love occupies an important place in the Old Testament concept of God. In order to further clarify the Love of God, let us now examine in detail our conclusions concerning the meaning and use of Aheb. This will be fairly representative of all the above words.

a. God's love may be defined as that expression of his nature which is typified by Blessing and Salvation. Aheb describes an act of God which is expressive of his Nature (Cf. Is. 63:9; Jer. 31:3; Hos. 11:1; 14:4; Deut. 4:37; Zeph. 3:17; Ps. 37:28; 147:8). This love is descriptive of God as a Father (Jer. 31:3,9; Prov. 3:12; Hos. 11:1).

b. God's love is a "selective" love.

- 1) God's love is directed solely toward the righteous on three occasions (Ps. 146:8; 37:28; Prov. 15:9).
- 2) God's love is directed solely toward Israel on nineteen occasions (Is. 63:9; Ps. 87:2; Hos. 3:1; 11:4; etc.).
- 3) God's love becomes more selective by being directed toward only the righteous remnant of Israel (Jer. 31:3; Zeph. 3:17; Hos. 14:4; Deut. 7:8; Hos. 9:15).
- 4) God's love is given against a background of the punishment of the wicked. Love is then the expression of the positive side of Judgment (Zeph. 3:17; Ps. 37:28; 146:8; Prov. 3:12; 15:9; Mal. 1:2; Deut. 7:8; Hos. 9:15).

c. God's love is an imperative. It demands an answering love in return. This love of man for God is synonymous with doing his will. God's love for man is therefore demanding of and conditional upon the doing of his will.

The Wrath of God. The importance of this subject in the minds of the Old Testament writers is seen in the fact that there

are six different words used to describe Wrath covering a total of approximately 552 uses. Of these, 406 refer to the wrath of God. As before we shall deal only with this latter group.

1. אף (n.m. from vb. אף, to snort, be angry) This noun has three main meanings: nostril as an organ for breathing, the human face, mainly wrath (217 out of 266 uses), either human or divine. The divine wrath refers to the displeasure of God because of Sin. It is an emotion in an anthropomorphic sense. It is a force which issues in punishment. It is often mediated through battle.

Total uses.....266

Where God is subject.....186

2. חם (n.f.fr. חם, Jastrow; fr. חם First; fr. חם, BDB, be warm, hot) Fury. The divine fury is a certain intensity of God's displeasure due to sin. The anthropomorphic idea is uppermost.

Total uses.....124

Where God is subject..... 86

3. אור (n.m. fr. אור, to burn, be kindled) Burning anger. This is a particularly intense anger.

Total uses.....41

Where God is subject.....40

4. אף (n.f. fr. אף, pass over) Overflow, excess, outburst, excess of insolence or anger, arrogance. Overflowing rage, either of men or of God. The day of God's fury (five times).

Total uses.....34

Where God is subject.....27

5. אף (vb., n.m.) Be wrathful. Make wrathful. Wrath of God or man.

Total uses.....65

Where God is subject.....46

6. אף (n.m. fr. אף, to be indignant) This root only occurs as a noun with God as the subject. It means indignation. Used four times as the "Day of Indignation."

Total uses.....22

Where God is subject.....21

It is now possible to arrive at some sort of conclusive statement as to the meaning of the Judgment of God found in the Old Testament. Judgment (Shaphat, Mishpat) describes the Nature of God in his relationship to men which is an inseparable totality of Love and Wrath. The corollary to this is the moral imperative which inevitably stems from the Nature and Act of a Judging God. Furthermore, it will be useful to distinguish between the Justice or Righteousness of God (Tsadaq and Mishpat) as it refers to God's Nature) and his Judgment (Shaphat, Mishpat). Justice or Righteousness is the Hebrew concept which describes the centrality of the "Nature" of God as he is in himself. Judgment describes the "Act" of God as his nature reveals itself to men. We see therefore that the great acted parable at Ebal and Gerizim was indeed a description of the Nature and Activity of Jehovah, and symbolized the depth of meaning in the concept of the Justice and Judgment of God.

B. The Nature of God in the Person, Work and Teaching of Jesus in the Synoptic Gospels. In approaching the Synoptics in search of Jesus' concept of God with regard to our subject, we are immediately struck by the scarcity of explicit teaching. Never is he recorded as saying that God is Love or that he is merciful. He is reported to have used the word, orgē (ῥῆ) with reference to God four times, but three of these references are in parables (Mt. 22:7; 18:34; Lk. 14:21), and the only one in direct discourse (Lk. 21:23) is far from explicit. The reason for this seems to be that Jesus taught by implication rather than by direct

statement. His use of the parabolic form is illustrative of this fact (Cf. Chapter IV). A comparison of the teaching of Jesus with that of Paul reveals that Paul made explicit what in the teaching of Jesus was only implicit. It is to be expected, therefore, that the Theology of Jesus, instead of being explicitly stated, rather underlies all he said and did, like a cosmic setting for an eternal drama. It is therefore our task to not only find what little explicit teaching there is about God, but also to reveal the image of God which underlay Jesus' consciousness and was implicit in so much that he said and did. There are at least four avenues of investigation which will lead us to such an understanding: 1) Jesus' use of the words Shaphat and Mishpat; 2) The insight which his own actions, especially his acted parables, give us into the Nature of his Heavenly Father; 3) His direct teaching in which the Nature of God is either implicit or explicit; 4) His parabolic teaching where God can be identified as a major figure.

1. Jesus' Use of Shaphat and Mishpat. It is our basic premise that Jesus' mind was rooted in the Old Testament. Since this is so, it would seem that a good place to begin our discussion of the Theology of Crisis would be with an investigation of Jesus' use of those Hebrew words which form the center of the Old Testament prophetic revelation of God. The question is, did he use them with reference to God, and if so, did he use them in the same way as they are used in the Old Testament? In order to get a complete picture of the use of these words current in Jesus' day, it will be necessary to view them in their use throughout the New Testament.

κρίνει (034). This verb is used 112 times in the New Testament. It is used forty times to describe the action of God in much the same way as the Old Testament Shaphat is used, except that the negative aspect of the word has become so predominant as to almost exclude its reference to God's positive, saving activity. There are five main uses of the verb in the New Testament to describe an Act of God.

- (1) To rule. (Acts 7:7)..... 1
- (2) To be of an opinion. To judge. To think. to decide, determine or decree (John 8:26,50)..... 2
- (3) To judge in the sense of choosing, separating, selecting, pronouncing judgment of both a positive and negative nature (Acts 17:3; Rom. 2:4, 6; I Cor. 5:13; II Tim. 4:1; I Pet. 2:23; 4:5; Rev. 20:12)..... 8
- (4) To condemn where punishment is the outcome.....16
(Lk. 19:22; Mt. 7:16; Lk. 6:37 (Mt. 7:1,2); J
John 5:22; 8:15,16; 12:47; 16:11; 3:18; Rom.
2:12,16; Heb. 10:30; 13:4; Rev. 6:10; 16:5;
18:8; 19:2; 19:11).
- (5) To judge where salvation is the outcome..... 2
(I Cor. 11:31,32).

κρίσις This noun occurs forty-nine times in the New Testament and in every case refers to the judging Nature or Act of God much as the Hebrew Mishpat does. Here we notice the same stress on the negative aspect of Judgment almost to the exclusion of the positive. There is, however, a much stronger emphasis on the idea of judgment as equity, with both the positive and the negative in the background. We note the especially strong usage in Q. This word is used in four main ways:

(1) Judgment as expressive of the Nature of God:..... 4
 what the downtrodden can expect, what God expects of men. These last two ideas of "right" and "duty" are corollaries of God's judging nature. (Lk. 11:42 (Mt. 23:23); Mt. 12:18; Acts 8:33)

(2) Judgment as expressive of both punishment.....26
 and reward. The idea of equity is uppermost, especially with regard to the Last Judgment. (Lk. 11:31,32 (Mt. 12:41); Lk. 10:14 (Mt. 11:22,24; 10:45); Mt. 12:36; John 5:30; 7:24; 8:16; 12:31; 16:8,11; II Thes. 1:5; Heb. 9:27; II Pet. 2:4,9; I John 4:17; Jude 6:15; Rev. 14:7; 19:2)

(3) Judgment as it is synonymous with salvation..... 3
 or reward. (Mt. 12:18,20; I John 4:17)

(4) Judgment as synonymous with condemnation or.....16
 punishment. (Lk. 6:37 (Mt. 7:2); Mt. 5:21, 22; 23:33; John 5:22,24,27,29; 3:19; Heb. 10:27; James 2:13; Jude 15; Rev. 16:7; 18:10)

Κρίμα This noun occurs twenty-eight times in the New Testament, twenty-four of which refer to the Judgment of God. Properly it describes the result of Krisis, but these two nouns are not always distinguished, for the verbals κρίνω, κρίμα, and κρίσις are not infrequently interchanged (ICC I Pet). We have identified three main meanings of this word:

(1) Judgment as expressive of the process, act..... 8
 or result of the separation or selection of man by God on the basis of moral worth. (John 9:39; Rom. 11:33; 2:3; 5:16; Acts 24:24; I Pet. 4:17; James 3:1; Rev. 20:4)

(2) Judgment as synonymous with vindication (Rev. 18:20). 1

(3) Judgment as synonymous with condemnation or.....15
 punishment. (Mk. 12:40; Mt. 7:2; Rom. 3:8; 2:2; 13:2; Gal. 5:10; Heb. 6:2; I Cor. 11:29,34; II Pet. 2:3; I Tim. 3:6; 5:12; Jude 4; Rev. 17:1)

In the 113 uses of Krinein, Krisis and Krima where God is the subject, man is always the object, the issue is always a moral one and the result of the judgment is generally linked with the eternal destiny of man. We find in the New Testament all the aspects of the Old Testament view of judgment. We note, moreover, a very striking and significant fact to which we shall have occasion to refer in many different connections. There is in the New Testament, and especially in the Synoptics, a considerable heightening of the negative aspect of judgment. As a result, the verb Krinein and the noun Krima become synonyms for condemnation. Perhaps the best way to bring this to sharpest focus is to put it in the following chart in which we shall compare the over-all use of Shaphat and Mishpat in the Old Testament where God is the subject, with the over-all use of Krinein, Krisis and Krima in the New Testament and the Synoptics where God is subject.

	O.T.	N.T.	Synoptics Only
(1) Judgment, expressive of God's equity. Both punishment and reward.	112	42	9
(2) Judgment synonymous with condemnation, punishment.	55	47	16
(3) Judgment synonymous with reward, salvation.	33	16	2

In the above it will be readily seen that whereas in the Old Testament, the New Testament and the Synoptics the ratios between category #1 and #3 remain fairly constant, in the New Testament as a whole and especially in the Synoptics, the ratio of #2 to the rest rises sharply. This is of course not a perfect indication of the emphases of either the Old Testament writers,

the New Testament writers or Jesus, but it does give us a rather startling introduction to a phenomenon which we shall show is central to the Synoptic message. The use of Krinein, Krisis and Krima in the New Testament in general and in the teaching of Jesus in particular therefore embraces the full concept of God contained in the Old Testament Shaphat and Mishpat, but emphasizes much more strongly God's condemnation and wrath upon Sin.

2. The Actions and Acted Parables of Jesus. It is the basic premise of this thesis that Jesus was the incarnation of God. On the basis of that premise, it would seem legitimate to discover in the actions of Jesus some indication as to the nature of his Father God. Moffatt indicates that this is so with regard to the Love of God. "Jesus," he says, "taught God's love by his life no less than by his words."³ There is no reason why we should not also be able to discover the other aspects of God's nature in the same way. Especially is this so when we consider that at times Jesus deliberately chose to teach by what has been called "acted parable." J. W. Bowman has done extensive work in this field. He points to at least three occasions when Jesus used acted parable: The deliberate choice of twelve disciples to represent the "New Israel" (IOJ-209 ff.); the "humiliation entry" into Jerusalem as the characterization of himself as the Suffering Servant Messiah (IOJ-149 ff.); the last supper as "a

3 James Moffatt, Love in the New Testament, p. 80.

symbol of the fellowship which will finally be the lot of those who attend the Kingdom banquet" (IOJ-221).⁴ We shall show that there are other occasions on which Jesus used acted parable to further reveal the nature of God.

a. The Love of God in the Actions of Jesus.

- 1) The acts of healing are demonstrative of the immediate sympathy of Jesus for the sorrows of others. (Mk. 1:32,40; 2:5; 3:5,10; 5:8,34,41; 8:22-26; 9:25; 10:52; Lk. 7:10,11-17,21; 13:10-17; 17:11-19.)
- 2) The action of Jesus in forgiving sins is indicative of the forgiving nature of God. (Mk. 3:5; Lk. 7:49; Mt. 9:2; Lk. 5:20.)
- 3) The action of Jesus in showing compassion to the multitudes is indicative of the Love of God. Mk. 6:34-44, The feeding of the Five Thousand. "He had compassion on them, because they were like sheep without a shepherd;" Cf. also the feeding of the Four Thousand, Mk. 8:1-10.
Lk. 13:34-34, Jesus yearns over Jerusalem.
- 4) The actions of Jesus in saving men reveal the purpose of God.
Lk. 19:1-10, "The son of man came to seek and to save that which was lost."

b. The Wrath of God in the Actions of Jesus.⁵

- 1) Mk. 11:12-14, The Cursing of the fig tree. There are certain hints that this incident is another acted parable describing what was to befall Jerusalem and the self-righteous Jews: a) The repeated reference by Jesus during that last week to this theme (Mt. 22:1-10; Mk. 12:1-12; Mk. 13 and parallels, etc.); b) Jesus' reference elsewhere to sinful men as being unfruitful trees (Lk. 6:44; Mt. 7:16); c) The use by

4 For Old Testament prophetic uses of acted parable, Cf. the purchase of the linen girdle, the potter's clay and the baskets of figs in Jeremiah (Jer. 13:1 ff.; 18:1-7). Hosea's wife and children of whoredom (Hos. Chs. 1-3); the crowns and staves of Zechariah (Zech. 6:9-15; 11:4-17).

5 "Wir haben bereits erkannt (429, 22 f.), wie der zürnende Jesus der Evangelien schon in seiner irdischen Gegenwart als der erscheint, in dem der Messias und Richter der Endzeit, ja der heilige Gott selber da ist." KWB-432.

Jeremiah of this same figure to describe what was to befall Judah. "I will utterly consume them saith Jehovah; there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade" (Jer. 8:13). We note in Chapter VIII that when speaking during this last week of the destruction to befall the Jews, Jesus' mind seems to be rooted in the Old Testament.

- 2) Mk. 11:15-17 (Mt. 21:12-13; Lk. 19:45-46), The Cleansing of the Temple. In view of the above it is entirely possible to see in this incident another acted parable describing the wrath of God upon those Jews who had cluttered the Spiritual Kingdom of God with physical, legal impedimenta. This is a hint here of Jesus' later declaration that "There will not be left here one stone upon another, that will not be thrown down" (Mk. 13:2).⁶
- c. The Judgment of God in an Act of Jesus. The greatest revelation of God in an act of Jesus is seen in his crucifixion. There is definite evidence to the effect that this most profound of all Christian facts was Jesus' final acted parable.
 - 1) Jesus deliberately went to Jerusalem knowing that he was to die (Mk. 8:33; 12:6). The cross was therefore a pre-meditated experience which Jesus undertook deliberately.
 - 2) There is good evidence, as J.W. Bowman has shown, that both Jesus' final entry into Jerusalem and the last supper were acted parables (IOJ-149, 221).
 - 3) The fact that this was the season of the Passover, with all its symbolism of the lamb slain for the redemption of the Children of Israel would no doubt have suggested to Jesus a parallel with his own situation. Our suggestion is that here is Jesus' answer to the acted parable of Ebal and Gerizim. Here is his picture of the God of Justice whose wrath demanded expiation for sin, whose love gave itself to be that expiation. Here in a moment of human revelation, the force of the infinite love and infinite wrath of the God of eternal Justice was incarnate in Jesus of Nazareth and the result was a cross.⁷

6 Cf. DHG-132 f. Dodd recognizes this as a "symbolic act." His emphasis on the "universality" of the Kingdom does not conflict with our suggestion.

7 In this light it is possible to understand the cry from the cross (Mk. 15:34). As we shall point out later, the wrath of
(cont. on following page)

We do not insist that this is the whole meaning of the cross, but we do suggest that it is an integral part of it.

3. Direct Teaching about God. There are instances where Jesus speaks directly about God in such a manner as to reveal some aspects of his Nature. This body of material reflects the same view of God which we have discovered in Jesus' use of Krinein, Krisis and Krima.

- a. Where the Nature of God is seen to be both Love and Wrath, Lk. 12:1-12. A Q "string of pearls" concerning the Evangelistic Mission.
- b. Where the Nature of God is seen to be that of Love only.
 - 1) Lk. 11:9-11, 13 (Mt. 7:7-11), God is like a Father giving good gifts.
 - 2) Mt. 18:14 (M), "It is not the will of my Father who is in heaven that one of these little ones should perish."
 - 3) Lk. 15:7 (Q ?), "There will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance."

Luke 12:1-12 (D-DG). Perhaps the clearest example of the full Old Testament picture of God in the direct teaching of Jesus is found in this block of Q material. It represents what we have elsewhere called a "String of Pearls" (p.173) given to a D or DG audience and probably most accurately preserved in Luke. This statement cannot of course go unchallenged, and we must first attempt to answer the most important objections to it. The first has to do with the audience. We note that Luke 12:1a has no parallel in either Matthew or Mark, whereas every-

7 (cont. from previous page) God is synonymous with the opposite of the presence of God. If Jesus took on himself the sins of men, then he would also experience God's wrath...an experience of forsaken-ness.

thing else in Luke 11:46b-12:12 (except 11:52-53) is paralleled at another point in the Synoptics. This suggests that 12:1a is either an editorial insertion, part of Luke's special source, or part of a block of Q which Matthew has omitted or which was missing in his copy of Q. The argument for an editorial insertion is supported by the fact that in the long block of Q from Luke 11:1-12:12, the place where Luke consistently has no parallel in Matthew or Mark is at the end of a section where a short summary phrase is included (11:36; 11:52), or at the beginning of a new discourse where Luke, in a phrase or two, sketches in the context and introduces the subject of the material to follow (11:27-29; 11:37-39a, 45-46a; 11:53-12:1). This in itself, however, says nothing for or against the accuracy of these insertions, in particular Luke 12:1a.

There is some evidence in favor of the accuracy of Luke 12:1a in identifying the audience. We note that in comparing Matthew 10:26b-33 and Luke 12:1-12, the wording of this Q material is different, the geographical location is different, but the audience situation is the same. Matthew indicates an audience of two dimensions. The crowds are in the background, the disciples in the foreground: "When he saw the crowds, he had compassion on them ... then he said to his disciples ..." (9:36, 37). Matthew places the Q material (10:26b-33) within a discourse in which Jesus instructs the disciples concerning the Evangelistic mission (10:1, 5, 24; 11:1). Now in Luke, we find exactly the same kind of situation. In the background are the multitudes (12:1, 13, 54), and in

the foreground the disciples (12:1a). This whole discourse, 12:1-12,22-34, concerns Jesus' instructions in preparation for the Evangelistic mission. It illustrates what we have observed already. The geographical and literary contexts of such blocks of material are at best vague and undependable, but the audience situation is one of the most stable elements. This argues that whether Luke 12:1a is editorial addition or part of the original Q source, the identification of the audience situation is probably accurate.

The second fact which we must establish is that Luke 12:1-12 is indeed a "String of Pearls" and best expresses the early Q source. Loisy (E.S.I.-154) objects that the whole of chapter 12 is an amalgum of separate logia artificially reunited in groups by the Evangelist. T. W. Manson would add support to this argument if he is correct in asserting that Luke 12:1b is more original in Mark 8:15.⁸ It is true that the scene with Jesus and the Disciples in the boat has the ring of authenticity about it, but we have seen so often that similarity does not mean identity (pp. 68 ff), that we are cautious about such an argument. This phrase about the leaven could well have been used on many different occasions. The following considerations support the authenticity of 12:1b as an original part of Q: a) Matthew, who regularly combines Mark and Q (Cf. Mt. 12:31,32), makes no attempt to do so with respect to Luke 12:1b. He follows Mark (Mt. 16:6)

⁸ MMW-397. This position is supported by HB, Raw, BSE, ad loc., etc.

with no significant additions that would warn us of collation.

b) In Mark 8:15 (Mt. 16:6), the disciples do not understand the phrase, "leaven of the pharisees," whereas in Luke there is no mention of not understanding, as if by the time of the Perean ministry the phrase was familiar to them. c) Luke cannot be quoting Mark, because a glance at a Synopsis will reveal that with two very doubtful exceptions (Lk. 11:29; 12:1b) Luke completely omits the block of Marcan material from Mark 6:43 to 8:26. It is as if Luke's copy of Mark was mutilated at this point. It is unrealistic to suggest that Luke would take a few odd verses from this great section of Mark and omit all the rest. d) Finally we note that the use of the phrase "leaven of the pharisees" in Mark 8:15 and Luke 12:1b is different. In Mark it refers to an inner condition of death (Cf. Chap. VII), whereas here it is identified as "hypocrisy" and seems to refer to the failure to be outwardly what you profess to be inwardly. It is possible that the meaning has been forcibly changed by the tradition or by Luke, but this is not necessary. We have already seen that Jesus had many phrases which he used in many different ways. There is one fairly certain hint that there has been some collation of this Q material with the Marcan material. Luke 12:10 seems to be just such a collation of Q with Mark 3:29 (pp. 240 ff.). This suggests that Luke 12:1b could well have been influenced by the wording of Mark, but that they describe originally different situations and separate discourses seems certain.

Perhaps the best support for 12:1b as originally part of this discourse is the way it fits into the logic of the instruction

to the disciples concerning the Evangelistic mission (Luke 12:1-12). There are seven units in this block of material. We shall now outline the five main threads of cohesiveness which bind these seven units together.

1. The theme of "The Evangelistic Mission" runs through all seven units.

a. Luke 12:1b, "Beware of the leaven of the Pharisees, which is hypocrisy."

Jesus is reported to have used the word, hypokrites (Hypokrisis) on ten separate occasions. Nowhere does he call his disciples, hypokrites; but on five separate occasions he so identifies the Pharisees unmistakably, and on the other five he is probably referring to them. Throughout the seventeen uses of this word on the ten occasions we find three different shades of meaning: a hypocrite is one who seeks the glory of men rather than that of God; he is one who places trivial things before the important matters of righteousness and justice and the love of God; he is one who tries to appear outwardly in a fashion which is inconsistent with what he is inwardly. It is this last meaning which dominates Jesus' use of the word in the Synoptics. For the Pharisees, the inconsistency is that they profess to be righteous, but inwardly are "full of dead men's bones" (Mt. 23:27). For the disciples, the inconsistency at this point seems to be just the opposite: it lies in being a disciple, but in failing to show the fruits of true discipleship, in failing to reflect the inward presence of the Kingdom of God by outward acts. This is the es-

sence of the charge, "Let your light so shine before men..." (Mt. 5:16). Seen in this way, Luke 12:1b could very well be part of a series of instructions concerning the Evangelistic mission.

- b. Luke 12:2-3, "Nothing is covered up that will not be revealed, or hidden that will not be known. Whatever you have said in the dark shall be heard in the light, and what you have whispered in private rooms shall be proclaimed upon the housetops."

Here again we find the theme of the Evangelistic mission. The evidence suggests that it is the Gospel which is here referred to as being "hidden," but intended for revelation. The verb, kruptō, is often used by Jesus in connection with the Gospel of the Kingdom, or the Kingdom itself (Mk. 4:22; Lk. 11:33; Mt. 13:44; Lk. 11:52; 13:21). In Chapter IV we have shown that this is the import of the "mystery of the Kingdom" (Mk. 4:1-12). The message is veiled, "covered up" (krupton), but its purpose is to be made known. It has been revealed to and discussed by the disciples in private, in the inner chambers (en tē skotia), but here Jesus is charging them to make it known to all. Matthew, acting as a commentary on Luke at this point, makes this abundantly clear: "What I tell you in the dark, utter in the light;" (Mt. 10:27).⁹

9 Bultmann's objection to the validity of v.2 on the grounds that it is a "profane meshalim" which the Church made into a word of Jesus is completely unnecessary (BDG-105-6). We have shown in Chapter III that it was Jesus' practice to use Jewish material (Cf. JM-90). Creed suggests that Matthew's rendering of Q at this point (Mt. 10:26b,27) is more authentic than the Lucan version (CL-ad loc. So also Harnack, Wellhausen). It seems certain, however, that Burney has dispelled this notion by showing that this is not the case. A comparison of the Greek text of the two passages immediately reveals a poetic construction in Luke which is broken in Matthew. This poetic quality is preserved in the Hebrew rendering of Delitzsch, especially (cont. on following page)

- c. Luke 12:4-5, "I tell you, my friends, do not fear those who kill the body, and after that have no more that they can do. But I will warn you whom to fear: fear him who, after he has killed, has power to cast into hell; yes, I tell you, fear him!"

Here is another passage which deals directly with the Evangelistic Mission. Those "who kill the body" would obviously be those who are opposed to the preaching of the Gospel, especially the Pharisees whose murmurings Luke has just recorded in 11:53-54. Plummer (ICC-Lk) suggests that this fear of men is the very root cause of the hypocrisy to which Jesus refers in v.1. Here then would be an internal link between v.4 and v.1. Jesus is warning them further against the hypocrisy of believing but failing to proclaim that belief. Paul echoes this same warning when he writes, "Woe to me if I do not preach the Gospel!" (I Cor. 9:16).¹⁰

- d. Luke 12:6-7, "Are not five sparrows sold for two pennies? And not one of them is forgotten before God. Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows."

Jesus carries on the theme of the Evangelistic Mission by assuring the disciples that God will be with them in this enterprise.

9 (cont. from previous page) in v.2. Burney has well pointed out that the existence of such antithetic parallelism as we find here in Luke is good evidence for an original rendering.

10 There is evidence that here again Luke is the more original form of Q (contra ES-888, BSE, J. Weiss, ad loc.). T.W. Manson points out that "both soul and body in hell [Mt. 10:28] is an alternation of the general statement to bring it into more exact agreement with Jewish belief" (MMW-399; Cf. also G.F. Moore, Judaism (Cambridge, 1927, 2 vols.), II, p. 387; Tos. Sanhedran 13:3).

- e. Luke 12:8-9, "And I tell you, every one who acknowledges me before men, the Son of man also will acknowledge before the angels of God; but he who denies me before men will be denied before the angels of God." 11
- f. Luke 12:10, "And every one who speaks a word against the Son of man will be forgiven; but he who blasphemes against the Holy Spirit will not be forgiven."

Here again, Jesus is preparing the disciples for the hardships of the Evangelistic Mission. There will be those who will speak against the Son of man. Jesus is giving the disciples an answer for such people. This is reminiscent of his charge in Luke 10:10 ff., "But whenever you enter a town and they do not receive you ... it shall be more tolerable on that day for Sodom than for that town." 12

- g. Luke 12:11-12, "And when they bring you before the synagogues and the rulers and the authorities, do not be anxious how or what you are to answer or what you are to say; for the Holy Spirit will teach you in that very hour what you ought to say."

"Beware of the leaven" (v. 1).

11 Many scholars hold that Luke 12:8-9 is derived from Mark 8:38. On the contrary, the evidence indicates that Matthew and Luke represent the Q tradition which is an entirely different saying from that recorded in Mk. 8:38. The following is the evidence: 1) The verbal difference is such that if Luke has adapted the Marcan version, he is guilty of wholesale emendation, not Luke's practice elsewhere. 2) If these are the same sayings, why should Mk. 8:38 be repeated in almost the same words in Lk. 9:26? 3) Matthew follows Luke at this point (Mt. 10:33), whereas his usual practice is to collate Mark and Q where he feels that they are the same original incident. 4) Burney (BP-76) points out that Lk. 12:8-9 is an example of antithetic parallelism. This means that v.8, which is entirely absent in Mark, is necessary to the original construction of Lk. 12:8-9. 5) Rudolf Otto points out that v.8 must be genuine, for no church would have invented such a distinction between Jesus and the Son of man who is to be the future Judge (KGSM-163. So also BSE ad loc). 6) T.W. Manson shows that homologeîn en is a verbal rendering of the Aramaic, ܚܝܬܐܢܐ, which suggests its closeness to the original words of Jesus (TOJ-263).

12 For evidence that Luke's literary context is more accurate than Matthew's at this point we submit the very cohesiveness of this "String of Pearls" which we are demonstrating.

Here is a fitting and natural conclusion to this "String of Pearls" concerning the Evangelistic Mission.¹³

2. A similar structure, involving a series of Crisis comparisons, runs throughout this "String of Pearls," giving it another thread of cohesiveness.

- a. "Beware of the leaven of the Pharisees" (v. 1).
"The Kingdom of God ... is like leaven" (Lk. 13:20-21).
- b. "those who kill the body" (v. 4).
"him who ... has power to cast into hell" (v. 5).
- c. "everyone who acknowledges me ... the Son of man will also acknowledge" (v. 8).
"He who denies me ... will be denied before the angels of God" (v. 9).
- d. "everyone who speaks a word against the Son of man will be forgiven" (v. 10).
"he who blasphemes against the Holy Spirit will not be forgiven" (v. 10).

3. There is a Crisis note of warning which binds this "block" of material together.

- a. "Beware of the leaven" (v. 1).
- b. "I will warn you ... fear him" (v. 5).
- c. "He ... will be denied" (v. 9).
- d. "he ... will not be forgiven" (v. 10).

4. There is a similarity in the Sin against which Jesus warns which is a cohesive element. The "leaven of the Pharisees" (v. 1), the denial of Jesus before men (v. 9) and the blasphemy against the Holy Spirit (v. 10) all refer to essentially the same thing, the denial of the Holy Spirit.

¹³ The authenticity of this last unit in its present place is supported by a striking fact. Whereas Matthew (10:10-20) follows the wording of Mk. 13:11 at this point, he nevertheless places the Marcan words in the Q context. This indicates that there must have been a passage similar to Lk. 12:11 in the version of Q which Matthew used. (cont. on following page)

5. There is a similarity in the threatened punishment which runs through this material. Being cast into hell (v.5), being denied before the angels of God (v. 9) and being refused forgiveness (v. 10) again all refer essentially to the same thing, spiritual death (Cf. Chapter VIII).

The above evidence strongly indicates that here is indeed an authentic "String of Pearls," a collection of separate logia which were united together at a very early time. In view of what we have said in the first four chapters of this work, there is good reason for seeing in this block of material the representation of what was said by Jesus (with no doubt much omitted) on one occasion to the disciples concerning the Evangelistic Mission. The point to which have been working in the above is that here is a block of material representing the direct teaching of Jesus where the full Old Testament picture of the nature of God as Justice is found. The elements of Love and Wrath are both present, but that of Wrath predominates.

4935 Q₇₆ In vv. 4-5 we find Jesus referring to God with a concept which has strong overtones of the Old Testament idea of Judgment. There the verb occurs 419 times, of which 210 refer to the fear of the Lord. In these 210 cases, we find "fear" used most often to describe the Imperative which is the corollary to the Justice of God. Fear is the attitude which men must have toward God. It is intimately linked with

13 (Cont. from previous page) The fact that Mk. 13 is a composite work argues for the acceptance of the Q context (Cf. Appendix A).

reverencing him and doing his will. Fear is the attitude which is necessary for salvation. פחד, the word which most often underlies phobos in the LXX, is used seventy-two times in the Old Testament, twenty-one times to refer to the Fear of the Lord. Of these, eighteen are used in the sense of terror or physical dread. There is thus ample reference to the physical terror of the Lord in the Old Testament, but by far the most prevalent use of this concept is with reference to the obedience which issues in Salvation. We catch a glimpse, in the use of this concept embracing both yare and pachad, of the two-fold reference to the positive and negative aspects of God's Nature found in shaphat and mishpat.

In the Synoptics, we find Jesus using the word underlying φοβέομαι on eight separate occasions. In four of these he refers to the fear of the Lord, three times in parables, once in direct discourse (Lk. 18:2,4; 19:21; 12:4,5, 7 (Mt. 10:28); Mt. 25:25). In only Luke 18:2,4 can we find a definite hint of the predominant Old Testament meaning of reverence in the sense of obedience. The parables of the Pounds and the Talents clearly use "fear" in the sense of physical terror, or extreme awe. Which meaning are we to choose at Luke 12:4,5? The logic of this logion provides the key. In v. 4, fear is the attitude which apparently Jesus expects some of the disciples to have toward unsympathetic hearers who "kill the body, and after that have no more that they can do." This would be an attitude of dread be-

cause of threatened punishment, which would cause them to order their actions in accordance with the wishes of those whom they fear. This would mean refraining from preaching the Gospel. The same idea is carried by the parallel construction into the contrasting v. 5. There Jesus warns them that this fear of men must be replaced by a greater fear of God, who "has power to cast into hell." This fear of God would then also be an attitude of dread because of threatened punishment which would cause these disciples to order their actions in accordance with God's will, "to confess me before men" (v. 8a). In Jesus' use of the concept of the fear of God at this point, we see all of the fullness of the Old Testament concept: the fear of punishment, and the obedience which leads to salvation, to being acknowledged before the angels of God.

With the above in mind, we now approach vv. 6-7. Here we find the warning in vv. 4-5 balanced by an emphasis on the Love of God. The "fear him" of v. 5 has changed to "fear not: you are more value than many sparrows." This does not mean the negation of the above injunction to fear God, but only the assurance that if they are true to their commission, then God will not forget them. This condition is not included in vv. 6-7, but in view of vv. 4-5 it is demanded. We also note that those who are said to be of such value are the disciples, further indicating what will be seen so often in this dissertation, that value in the sight of the Lord is a "selective" condition. The sudden shift from warning of Wrath to assurance

of God's Love is a prophetic practice, typical especially of Isaiah when speaking of the word of Jehovah to Israel. It is illustrative of the two-fold nature of the God of Justice in the mind of the speaker.

Who gave Jacob for a spoil, and Israel to the robbers? Did not Jehovah? ... therefore he poured upon him the fierceness of his anger ... But now thus saith Jehovah that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee..." (Is. 42: 24,25; 43:1).

We have found in this discourse of Jesus the elements of Imperative, of warning against punishment, of the promise of Love conditional upon obedience which are typical of the Old Testament concept of God as a God of Judgment. We have said that with Jesus the element of condemnation has the strongest place. This is well illustrated in this "String of Pearls." In vv. 8-9, the place of emphasis, the apodasis, is given to the condemnation for those who deny him. In v. 10, the whole saying reaches a climax where eternal condemnation is promised to those who reject the Holy Spirit (Cf. p.557)

4. Parabolic Teaching About God. As has been suggested, it is in the parables of Jesus that we come the closest to his mind on any subject, and so it is with his concept of God. There are fourteen parables where one of the main figures in the parable can be identified as God. By analyzing the figure of the Lord in these fourteen parables we arrive at another body of evidence which illustrates that for Jesus, the central fact about God in his relation to men is his Judgment. The

following chart will indicate that these fourteen parables illustrate all the elements of *krinein*, *krisis*, and *krima*..

- a. Where the figure of the Lord exhibits the equity which results in both Love and Wrath.

1) The Wedding Feast	Mt. 22:1-10	-M-Q-
2) The Unjust Judge	Lk. 18:1-8	-L-DG-
3) The Unforgiving Servant	Mt. 18:23-35	-M-D-
4) The Wicked Husbandmen	Mk. 12:1-12	#O-
5) The Unfruitful Fig Tree	Lk. 13:6-9	-L-G-
6) The Wheat and the Tares	Mt. 13:24-30; 37-43	
7) The Great Feast	Lk. 14:15-24	-L-O-

- b. Where the figure of the Lord exhibits Wrath alone.

1) The Wedding Garment	Mt. 22:11-14	-M-O-
2) The Rich Fool	Lk. 12:16-21	-L-G-

- c. Where the figure of the Lord exhibits Love alone.

1) The Lost sheep	Lk. 15:1-7 (Mt. 18:12-14)	-Q-O-
2) Giving Good Gifts	Lk. 11:11-13 (Mt. 7:9-11)	-Q-D
3) The Lost Coin	Lk. 15:8-10	-L-O-
4) The Prodigal Son	Lk. 15:11-32	-L-O-

- d. Where the figure of the Lord exhibits his requiring nature alone.

1) The Two Sons	Mt. 21:28-32	-M-O-
2) The Unprofitable Servants	Lk. 17:7-10	-L-DG-

In order to understand fully the meaning of the above list, it must be pointed out that the balance of emphasis on the Love and the Wrath of God is not exactly indicated as it stands. Within category (a) there is invariably one element which has outstanding emphasis. The following list gives a clearer picture, and illustrates again the fact that for Jesus, in so far as the Synoptic record, and so the selecting activity of the Evangelists, is any indication, the main fact about God's activity toward men is his condemnation.

- a. Where the figure of the Lord exhibits Wrath alone, or where Wrath is stressed as his main activity in that particular incident.....8

(Mt. 22:11-14; Lk. 12:16-21; Mt. 22:1-10; 23-35; 13:24-30; Lk. 13:6-9; 14:15; 24; Mk. 12:1-12)

- b. Where the figure of the Lord exhibits Love alone, or where Love is stressed as his main reaction to men.....5

(Lk. 18:1-8; 11:11-13; 15:1-7; 8-10; 11-32)

Having set out the general pattern of the parables of Jesus where the figure of God can be identified, let us now go more deeply into three of those parables where this figure dominates the scene in order to more fully and precisely understand the nature of God in the mind of Jesus.

The Parable of the Unforgiving Servant (Mt. 18:23-35) D-M

We must first face the question which T. W. Manson raises with regard to the authenticity of the context of this parable. He points out that whereas the point of the context (vv. 21-22) is that forgiveness must be again and again (posakis), "there is nothing in the parable about repeated forgiveness" (MMW ad loc.). The force of this criticism is lessened by the fact that all that Jesus said on this occasion is undoubtedly not recorded; nevertheless we would do well to interpret the parable on its own merits rather than this introduction. What we can be reasonably certain of is the nature of the audience. The centrality of the douloi in this parable, and the "Thematic" application to the audience in v. 35, confirm Matthew's testimony in v. 21 that this is an audience made up of disciples. J. Weiss insists that

"the application in the form of threats against the 'unversohn lichen' comes certainly from the Evangelist,"¹⁴ but he gives no evidence to support his claim. We suspect that behind this judgment lies the assumption that Jesus did not apply or explain his parables, which we have already shown in Chapter IV to be false. We have identified fourteen such thematic explanations, twelve of which have every reason to ^{think} be authentic.

As to the authenticity of the content of this parable as a word of Jesus, we assert with Montefiore that we can find "no reason why it should not be authentic" (Mont.-685). Furthermore, there is much positive evidence that this parable about forgiveness is in the main stream of Jesus' teaching in the Synoptics.

"If your brother sins, rebuke him, and if he repents, forgive him; and if he sins against you seven times in the day, and turns to you seven times, and says, 'I repent,' you must forgive him." (Lk. 17:3-4); "A certain creditor had two debtors ..." (Lk. 7:41-42); "And whenever you stand praying, forgive, ... so that your Father also who is in heaven may forgive you your trespasses." (Mk. 11:25); "For if you forgive men their trespasses, your heavenly Father also will forgive you" (Mt. 6:14); "And forgive us our debts, as we also have forgiven our debtors;" (Mt. 6:12).

The thread of similarity running through these sayings attributed to Jesus by Mark, Q and L, is striking testimony to the same mind, that of Jesus, behind them all (Cf. TOJ-310).

v. 23. "Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants."

¹⁴ J. Weiss, Die Schriften des Neuen Testament (Göttingen, 1929), p. 340.

ἄνθρωπος βασιλεὺς? Here is the central figure of this parable. M'Neile's suggestion that this is an insertion is quite unnecessary, especially in view of the use of the double subject in Mt. 20:1; 13:52; 22:2; Lk.24:19 (AHM ad loc.). Dalman gives rabbinic parallels to this idiom. "anēr basileus is, of course, good Greek, and anthrōpos basileus also is not impossible" (Dal. Wds.-65). There is good reason for identifying this king as the "heavenly Father" of v. 35. This is a parable of the kingdom so we must expect an eternal frame of reference. That the logic of the parable demands the equating of the king with God will be seen as we develop the exegesis. Furthermore, prosekunē, v. 26, is internal evidence to this same effect. This verb is used eighteen times in the Synoptics, and in every case, if this parable is included, it is used with God, Jesus or the Devil, rather than with an ordinary human as the object of the obeisance.

ἡ βασιλεία τῶν ὁρατῶν In what way is this a parable of the Kingdom? The first clue lies in the fact that the central figures of the parable are douloi, and the audience to whom the parable is given is made up of the disciples. As we have pointed out in Chapter III, this creates the strong possibility that the douloi of the parable represent the disciple tradition. The Kingdom of God then would be represented by the fellowship of the servants of the parable. This identification will become more convincing as we proceed to show that this parable depicts the requirements for Kingdom discipleship.

vv. 24-27. "When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt."

συνᾶραι λόγον. There are two things involved in this phrase.

The first is that here is the initial and very important fact about the relation of the king to the servant. The servant is in debt.¹⁵ The outstanding feature of the debt is its size. Ten thousand talents would equal sixty million denarii. M'Neile makes the sensible suggestion that this cannot be explained as imperial taxes in the hands of a high official, because Judaea, Idumaea and Samaria paid in one year only six hundred talents in taxes, and Galilee and Perea only two hundred talents (AHM ad loc.). The number is completely out of proportion to reality as Jesus and his audience knew it.¹⁶ The amount is beyond the normal Hebrew conception. Why then so large? A smaller figure would have sufficed unless Jesus had intended thereby to make a particular point. We suggest two reasons for the size of the debt: a) Jesus intended to throw into bold relief the extent of the forgiving mercy of God. The servant could not possibly have paid the debt. He was hopelessly in debt to God.¹⁷ Against the background of this immense obligation, the

15 There are many examples in the common Greek of sun-arai logon to refer to the settling of ordinary business accounts. Cf. MMVoc.

16 Cf. Jos. Ant. XVII-XI-4.

17 This describes "not only our bankruptcy of soul, but also the measure of Divine compassion." G.A. Buttrick, The Parables of Jesus, (New York: Harper and Brothers, 1928), p. 100.

extent of God's mercy is dramatically visible. Furthermore, the size of the debt to God serves to emphasize the smallness of the debt owed by the one servant to the other, and so to strengthen the contrast between the unforgiving spirit of the servant and the infinite forgiveness and mercy of God. So much is common interpretation.

b) We dare to suggest another reason for the size of this debt which is not common interpretation. We suggest that the size of the debt emphasizes the fact that the servant could not possibly have incurred it by himself. Even a king's viceroy could not have incurred a debt more than ten times the amount of all the taxes of Judaea, Idumaea, Samaria, Galilee and Perea combined. There are definite limits to the amount a man can spend or misappropriate, and this debt is beyond that limit in a very dramatic way.

What is the meaning of this debt? Since this is a parable of the Kingdom, we are obliged to look for some sort of moral-spiritual meaning (Cf. Chapter VII). The key lies in the fact that only one servant is in debt, only one has incurred the orge of the king. The debt seems to have something to do with the unworthiness of the servant to be a servant. It is connected with the later unforgiving nature of the servant. It is further connected with the repudiation of that servant by his fellow servants. It is finally connected with the repudiation of that servant by the king. It seems therefore to have something to do with the unworthiness of that servant to be a true servant of the king. We have identified the douloi

as disciples and the king as the Lord, and the fellowship of the douloi as the Kingdom of Heaven. If this is accurate, then we are brought to the conclusion that the possession of this debt, and the results that flow from it, represent the distinctive mark of a man who is in the visible Kingdom fellowship, but is not in the inner-spiritual fellowship. He is a goat instead of a sheep (Mt. 25:31 ff.). The debt then would represent the spiritual gulf between that man and God, which we can with reasonable certainty identify with the basic sin which represents man in rebellion against God. This parable then is part of that great body of parables where Jesus warns the disciples against false discipleship (Chapter VII).

But whence this debt? We have said that it is such that the man could not have incurred it himself. It seems to be imposed on him by the very fact that, to begin with, he is not within the true fellowship of servants. In real life, we might compare this debt to a family debt which a man might inherit. In the moral-spiritual atmosphere of a Kingdom parable, we suggest that such is the case in a moral-spiritual way. Here is a moral-spiritual judgment which rests upon the man merely by virtue of the fact that he is not a true servant. Those in the Calvinist tradition would call this "original sin." Jesus of course knew nothing of this doctrine, but there seem to be definite traces of it in this parable.

vv. 28-35. "But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they

were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you beought me, and should not you have had mercy on your fellow servant, as I had mercy on you?' And in his anger his lord delivered him to the jailers, till he should pay all his debt. So also will my heavenly Father do to every one of you, if you do not forgive your brother from your heart." /3

Note the contrast between this half of the parable and the first half. In the first half, the servant stands under judgment because of a sin which he did not commit. In the second half of the parable, the servant stands under judgment because of a sin which he did commit. And here is the nature of that sin: he has rejected the mercy of the king because he has rejected the demands laid upon him by that mercy. The second sin against his brother is merely the fruit of that basic sin of separation from God, represented by the debt. If this is a picture of the love of God, then we see clearly that God's love is at once an imperative to love others. In other words it is a selective love. It can only go where it is received and the meaning of that reception is the submission to the imperative contained in the very nature of God. The love of God /a therefore represents an aspect of his justice. The very fact of God's infinite mercy judges the lack of mercy in men. The fact that mercy, which is the reflection of God's mercy, is not present in a life is a judgment against that life. And this is the judgment: that the Spirit of God, which is the Spirit of Love, is not in that life. Here we see that when God comes near in love, men are judged by the very perfect nature of that love behind which stands the eternal Justice of God.

ὀργισθεὶς ὁ κύριος. What is the nature of the wrath exhibited here? It is associated with the king's reaction to the debt of the servant and to his unforgiving nature which is the fruit of that debt. It is therefore intimately linked with the punishment of that servant. Wrath then would represent God's reaction to the rejection of the claims of true discipleship, to the rejection of the imperative of Love, to man's existence outside the true fellowship of the Kingdom. Wrath then would seem to be but the rejected Grace of God, the inevitable result of which is expulsion from his presence and final punishment.

By now it will be apparent that in the above parable we find all the elements which describe the nature of God as Justice and his action toward men as Judgment: an imperative, Love, Wrath. At this point, when the word of God "came near" in a parable of Jesus, we have a picture of the Justice of God.

The Parable of the Wicked Husbandmen Mk. 12:1-9; (Mt. 21:33:41; Lk. 20:9-16). There has been much discussion among critical scholars as to the authenticity of this parable as a word of Jesus. For Jülicher, Loisy, Montefiore and others, this parable is an allegory constructed by the early church as it looked back upon the ministry of Jesus from a point somewhere on the other side of the destruction of Jerusalem.¹⁸ There are three assumptions behind this criticism which constitute its inaccuracy.

¹⁸ Cf. E.S., I-730; JGJ, II, pp. 385-406; Mont. ad loc.; POK-124, n.2; Raw.-161.

a) Jülicher argues that since this is an allegory and Jesus never used allegory, it cannot be an authentic word of Jesus. Contrary to this, we have shown in Chapter IV that Jesus did use allegory, but of a modified kind. This is an example of just such modified allegory. There are many ideas here such as the number of servants, the hedge, the pit, the winepress, the wounding in the head, which, if interpreted allegorically, would fill the passage with much confusing and unnecessary detail. That there are elements of allegory, however, is readily seen. Unless we interpret the main figures of the vineyard, the servants, the husbandmen, the lord of the vineyard, into some intelligible relation to the situation to which it was addressed, we cannot begin to understand the parable.

b) Montefiore argues that it is doubtful that this parable can be ascribed to Jesus, because in its present form it assumes his death, which reflects a later situation. It is strange how divorced from reality the criticism of some scholars can become. During that last week in Jerusalem, in view of the highly charged situation where the Pharisees were seeking to lay hold on him (Mk. 12:12), it would be very strange if Jesus did not see the direction in which events were moving. It takes no more than average intelligence to see murder in the eyes of one's enemies. There are many hints in the Synoptics that Jesus was very much aware of his approaching death (Cf. Lk. 13:33; Mk. 10:32). In front of him at this very moment were his enemies whom he certainly knew were seeking to take

him (Mk. 12:12). In view of the fact that Jesus often made himself the subject of his own parables (Mt. 22:1-10; Mk. 4: 3-8; Mt. 25:1-13; etc.), and that he took delight in rebuking his enemies to their face (Lk. 14:15-24), what could be more natural than that he would at this point throw in the face of his enemies the challenge that he knew what they were planning?

c) Montefiore also suggests that this parable is not authentic because the reference in v. 9 is to the destruction of Jerusalem, and Jesus could not have predicted this catastrophe before the event. We are forced to reject both these suggestions. In the first place, as we shall show (p.199) v. 9 refers to the final judgment, not to the destruction of Jerusalem. In the second place, in Chapter VIII we shall show that Jesus not only was capable of predicting the destruction of Jerusalem, but in effect did so on several occasions.¹⁹

v. 1. "And he began to speak to them in parables. "A man planted a vineyard, and set a hedge around it, and dug a pit for the wine press, and built a tower, and let it out to tenants, and went into another country."

JEWS. The identity of the figures of the "man," the "tenant" and the "vineyard" are dependent upon each other. The most obvious clues for the identification of the "tenants" come

¹⁹ "The authenticity of the parable has been strongly defended by F.C. Burkitt who argues that an allegory which was the free composition of primitive Christianity would have fore-shadowed the resurrection, and not merely the death of the heir" (Raw.-162) quoted from F.C. Burkitt in "Transactions of the third International Congress for the History of Religion, II, pp. 321-328. See also James Denney, Jesus and the Gospel, p. 340.

in Mark 11:27 and 12:12, which indicate that Jesus is talking to an audience composed mainly of Jews, in the forefront of which are the chief priests, scribes and elders. These are incensed at the parable, for "they perceived that he had told the parable against them" (v. 12). The parable is directed against the geōrgois, those who did not render the fruits of the vineyard, and in the "tenants" of the parable Jesus' opponents recognize themselves.

ὁ κύριος. This figure stands in the forefront of the parable. It is he who planted the vineyard (vv. 1, 9). It is he who let it out to the tenants, to the Jews. It is he who sent the servants and the "beloved son," and it is he who will destroy the tenants and give the vineyard to others. That this figure represents God seems indisputable. Matthew 21:43 identifies it in Mt. 21:43.

ἡ ἀμπελὼν. If the rulers identify themselves with the geōrgois, we might at first sight think that ampelōn refers to Israel as a nation. There is some truth in this, but this is not the whole picture, for the "nationhood" of Israel was not something that would be given to the Jews and then taken away and given to another people. Jesus was interested primarily in moral-spiritual issues, and it is in this realm that we discover the depth of meaning here. It is our conviction that this vineyard represents mainly the moral-spiritual vineyard of the Kingdom of God.

The vineyard then would be not so much a place as a condition of special favor in the eyes of the Lord, where men re-

side by virtue of their producing the proper moral and spiritual fruits. We must however distinguish here two aspects of the Kingdom of God. As we shall point out in a later section (p. 303 f) Jesus often distinguishes between the visible kingdom and the real, or spiritual kingdom. Since these geōrgois are within the kingdom vineyard, and at the same time fail to render the spiritual fruits of the kingdom, we must posit some such dual reference here. They are in the visible kingdom, which Israel identified with itself, but they are not within the spiritual kingdom, which Jesus identified with the Spirit of God (Chapter VII). This view is strengthened by Jesus' use of karpos elsewhere in the Synoptics to refer, in a majority of cases, to the spiritual fruits of an inner life properly oriented to God. (Mt. 3:8, 10 (Lk. 3:8-9); Mt. 7:16, 17, 18 (Lk. 6:43-44); Mt. 7:19; Mk. 12:2 (Mt. 21:34; Lk. 20:10); Mt. 21:41, 43). It is further strengthened by his use of ampelōn. Ampelōn occurs twenty-two times in three Synoptic parables. In Mt. 20:1-16, it refers to the Kingdom of God (pp. 473 ff.). In Lk. 13:6-9 it refers to that in which the fig tree of Israel is planted. Matthew, at this point a commentary on Mark, further strengthens this interpretation of ampelōn.

"Therefore I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it."
(Mt. 21:43)

vv. 2-5. "When the time came, he sent a servant to the tenants, to get from them some of the fruit of the vineyard. And they took him and beat him, and sent him away empty-handed. Again he sent to them another servant, and they wounded him in the head, and treated him shamefully. And he sent another, and him they killed; and so with many others, some they beat and some they killed."

δοῦλον. We have already noted in Chapter IV that Jesus was accustomed to use the figure of the doulos in a special way when speaking to his opponents. This parable is a case in point. Here we may with reasonable certainty interpret the douloi as representative of the disciple tradition. Furthermore, the repeated sending of these representatives of the lord to demand the fruit of the vineyard suggests a long period of time, and we are faced with the interesting possibility that Jesus considered the Hebrew prophets in the same line of Godly messengers as he considered his own disciples, most often represented by the douloi of his parables. This interpretation is strengthened by the use of the formula, doulos kuriou, in the Old Testament to refer to prophets and men of God (Josh. 14:7; Ps. 104:26; Amos 3:7; Zech. 1:6; Jer. 7:25; etc.). The cry, "O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you," is Jesus' own interpretation of this parable, and is a dominant theme which runs throughout the events of the latter part of his ministry (Mt. 23:29-39; Lk. 11:47, 48, 49, 51; 13:34-35).

κρπῶν. In this word, karpos, we see the imperative of the God of Justice. Being in the Kingdom vineyard of God's special favor is at once a requirement to render the fruits of that Kingdom, which in this case would be a basic respect for the lord of the vineyard and an acceptance of the claim of his lordship. It is this demand for "fruits," mediated through the word of God, which acts as the catalytic agent to precipitate "beloved son" that these rebellious tenants might be worthy of

the Crisis. By this standard is revealed the basic sin of the rejection of those demands which are the corollary of God's favor. It is thus that these self-righteous Jews are revealed as aliens in God's Kingdom vineyard, as tenants who want his favor without his claims. Isaiah called them a "stinking weed," (Is. 5:1-7). Jesus called such interlopers, goats (Mt. 25:31 ff), bad fish (Mt. 13:47-50), tares (Mt. 13:24-30). We can then see the need for distinguishing these Jews as geōrgois instead of douloi. They have traditionally been considered as being within God's Kingdom. Jesus is saying that they have been in the "visible" Kingdom only. They are even at this moment rejecting the spiritual Kingdom, the acceptance of which would make them douloi.

v. 6. "He had still one other, a beloved son; finally he sent him to them, saying, 'They will respect my son.'"

Note the historical setting. This is the last week of Jesus' ministry in Jerusalem. He has already predicted his own death (Mk. 10:32). He has been challenged by what authority he does these things. (Mk. 11:28). If we have properly identified the other characters of this parable, there can be little doubt that this "son" refers to Jesus himself. Here we see another dimension to the nature of the God of the parable. We have said that the repeated insistence that the geōrgois render the fruits of the Kingdom is indicative of the imperative in the nature of God. Here we see that along with the imperative of God goes the infinite love of God, so great that he gives his "beloved son" that these rebelling tenants might be worthy of

retaining the Kingdom vineyard. We note here again the insistent, compelling, yet restrictive, nature of the Love of God.

vv. 7-9. "But those tenants said to one another, 'This is the heir; come, let us kill him, and the inheritance will be ours.' And they took him and killed him, and cast him out of the vineyard. What will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others."

The final scene of this parable and the climax toward which the whole has been tending describes the sin of these tenants and its results. They have rejected the demands of God for the spiritual fruits which prove their worthiness to be keepers of the vineyard. They have rejected the love of God in his longsuffering insistence upon obedience and finally in his offering of his son for their sakes. There remains for them only the wrath of God which here takes the form of destruction and exclusion from the realm of his special favor. Here again, the wrath of God appears to be the punishment of "exclusion," which results from rejected Grace. Again the picture of God in this parable contains all the elements of krisis, krinein and krima, with special emphasis on the negative (Cf. pp. 164 ff.).

The Parable of the Wedding Feast (Mt. 22:1-10) -M-O-

This parable follows the same general pattern as that of the Wicked Husbandmen. It is addressed to Jesus' opponents who can be identified with the main figures in the parable. It identifies these Jews as being unworthy of the Kingdom of God. It demonstrates the two-fold nature of the judgment of God.

At the outset we must face the question of the relation of this parable to that of the Great Feast (Lk. 14:16-24).

There are those who claim, with a certain amount of force, that these two parables represent the same original parable. The differences then must be attributed to later influences.²⁰ The following comparison will reveal that, although there is some evidence for this position, in all probability these do not represent the same original parable.

Comparison of Matthew 22:1-14 and Luke 14:16-24

A. Verbal Comparison. The Greek text of Luke contains 185 words. Of this number, there are only ten words which are the same as or similar to words in the text of Matthew, with a possible eleven if we follow Dalman and accept the suggestion that gamous (Mt. 22:2) and deipnou (Lk. 14:16) are interchangeable translations of the Aramaic ܕܝܢܐܝܐ (Dal. Wds.-118). The only connected phrase in Luke reproduced in Matthew is kai apes-teilen tous doulous antou, which is of no great significance. This indicates that if there is any identity between these two parables, it is probably not the result of literary editorializing or collation. Both Matthew and Luke were habitually very careful in preserving as much of the original text as possible when collating several sources.

B. Comparison of content.

1. Similarities:

- a. A person makes a feast and issues invitations.
- b. The guests decline to come, having business elsewhere. The reference to "farm" and "merchandise" in Mt. 22:5 has echoes in Luke.
- c. The host, being justly annoyed, sends out to bring in all and sundry, and the house is filled (Cf. TOJ-84).

²⁰ Dalman, on the basis of such an analysis, throws out the figure of "the son" in v.2 as a later addition (Dal.Wds.-282).

2. Differences:

- a. The great feast of Luke becomes a wedding feast for the king's son in Matthew.
- b. In Matthew, the central figure is a king. In Luke, he is the master of a house.
- c. The detail in Matthew about the king's servants being maltreated and killed is not reproduced in Luke.
- d. The detail in Matthew about the destruction of those murderers and the burning of their city is not found in Luke.
- e. In Luke, one invitation is sent, in Matthew there are two.
- f. In Luke, the servants are sent out twice to bring people from the streets. In Matthew this is done only once.
- g. In Luke, the emphasis is on the "grace" of the lord of the house. In Matthew the emphasis is on his wrath.

C. Comparison of context.

Historical context

1. Differences :

- a. In Matthew, the scene is laid in the temple in Jerusalem. In Luke, the scene is the home of a ruler of the synagogue, a Pharisee, at a banquet given for other Pharisees, and where Jesus is the honored guest.
- b. In Matthew the time of the incident is the last week in Jerusalem. In Luke it is on a certain Sabbath during the Perean ministry.

2. Similarities:

The audience is the same, namely Jesus' opponents.

Literary Context

1. Similarities:

- a. The challenge to Jesus' authority, Mt. 21:23, vaguely suggests the challenge by the Pharisees of Jesus' right to heal on the Sabbath (Lk. 13:14)
- b. The mention of the Messianic feast in Lk. 13:28 and Jesus' casual mention of a marriage feast in Lk. 14:8 might suggest the Parable of the Marriage Feast.

2. Differences:

The differences are too overwhelming to list. Needless to say, the literary connection between these two parables is slight.

Conclusions. The verbal differences are such as to obviate any suggestion that either Matthew or Luke has edited the original parable. The similarity of content does however argue for a certain connection. The question is as to the nature of this connection. We find three possible suggestions: a) These represent the same original parable, changed by the tradition before they came to the Evangelists. This suggestion is possible, but its acceptance creates many problems. We must assume a wholesale change of point, emphasis and detail, and as we have seen in Chapter II, the logical and factual evidence favors the carefulness with which the tradition was handled in the formation period. b) A second suggestion is an ingenious one made by T. W. Manson (TOJ-85). He says that Matthew 22:1-10 is a conflation of the same original parable behind Luke 14:16-24 with a parable similar to that of the Vineyard (Wicked Husbandmen, Mk. 12:1-12), which might have been part of the lost ending of Mark. He argues that the details peculiar to Matthew are intrusions which make nonsense of the parable. He gives v. 7 as an example of such an intrusion.²¹

The king furnishes a military expedition and executes summary vengeance on the murderers and their city. Then as if nothing had happened he resumes the arrangements for the feast. The feast was ready in v. 4 and it is still ready in v. 8, though during the interval the servants have been murdered, an army mobilised, and military operations carried out against the murderers (TOJ-84).

Manson readily admits that his suggestion is "rash con-

²¹ Montefiore on similar grounds claims v. 7 is a later addition (Mont. ad loc.).

jecture," and we are forced to agree, especially in view of the three assumptions on which his objection to v. 7 is based. He assumes first of all that the Matthew parable exhibits the collating activity of the Evangelist. The great verbal differences between Matthew and Luke at this point, however, belie such an assumption. Manson further assumes that all the details of a parable must be according to strict logical probability. That this is not a valid assumption is shown by the logical aberrations in other parables which do not militate against their authenticity. In the parable of the Ten Virgins (Mt. 25:1-13), it is just such a logical aberration which contains the central point of the parable (Cf. p.414). In the Parable of the Wedding Robe (Mt. 22:11-14), logical probability demands to know where the robes came from, and why a robe should have been of such great importance, but this very illogical element contains the point Jesus wanted to make (pp. 305ff). Manson errs in expecting such closeness to detail from a parable, which would be rather a sign of literary editing than of genuineness. For a parable told in the heat of actual conflict, the important thing is the point to be made, and slight logical aberrations are to be expected and are a sign of genuineness.

Meyer was proceeding in the right direction when he said,

To represent the expedition against the rebels and the destruction of their city as taking place while the supper is being prepared---a thing hardly conceivable in real life---is to introduce an episode quite in accordance with the illustrative character of the parable, which after all is only a fictitious narrative. 22

22 H. A. W. Meyer, Critical and Exegetical Handbook to the Gospel of Matthew, Vol. II, p. 79.

Manson's third assumption is that the action of the parable must all have taken place at one time, presumably at the Parousia. This is not at all necessary. As we shall show in detail later in this chapter, the Kingdom referred to in this parable is the "present" Kingdom where the Kingdom is "ready" and entrance into it can be effected at any moment of time: past, present, future. When seen in this light, those elements which Manson calls "intrusions" are seen to be perfectly natural parts of the parable.

The easiest solution to the above dilemma is that these represent two different parables, told by Jesus at different times and with different emphases, but using the same basic parabolic framework. Their similarity is then explained simply by the fact that they were both told by the same person. T.W. Manson admits the possibility of this last solution, and points out that "It was a favorite device of Jesus to duplicate sayings" in the manner suggested here (TOJ-54).

Mt. 22:2-3. "The kingdom of heaven may be compared to a king who gave a marriage feast for his son, and sent his servants to call those who were invited to the marriage feast; but they would not come."

ὁ βασιλεὺς. The king is the central figure of this parable. In view of the fact that the central figure of the two preceding parables, "a man" (Mt. 21:28-31) and "the lord of the vineyard" (Mt. 21:33-41) both refer to God (Cf. p. the fact that Jesus elsewhere refers to God as a king in a parable (Mt. 18:23), and the fact that this interpretation best

answers the requirements of this parable, we may safely designate the "king" here as God.

τῷ υἱῷ αὐτοῦ. Since this is a Kingdom feast, and since God is the main figure, there can be little difficulty in identifying the "son" as Jesus himself. There is abundant reference in the Synoptics to Jesus as both bridegroom and son (Cf. Mk. 2:19 (Mt. 9:15; Lk. 5:34-35); Mk. 12:6).

ἡ δαίμων. There are several considerations which lead us to interpret this feast as the Kingdom of God in its "present" reality. a) Since this is a parable of the Kingdom, we need not belabor the obvious to prove that the marriage feast represents the Kingdom of God. b) The facts that many servants are sent at intervals (we do not know how many servants or how long the intervals), that the feast is three times said to be "ready," that an army is sent, and men and a city destroyed after which more invitations are sent, and finally that after the hall is filled no mention is made of the feast being eaten, all strongly suggest that this parable refers to a long span of history rather than to some one climactic moment. c) It is characteristic of Matthew to make as much of whatever eschatological material he has in hand. The lack of such eschatological stress at v. 7 strongly argues that Matthew did not consider this parable to refer to the final judgment. d) The sending of the douloi out into the highways and biways suggests the Gentile mission rather than the gathering of the elect at the end of the world. In the

Parable of the Tares (Mt. 13:24-30), it is the angels, not the douloi who gather the harvest at the end of the age. e) It is apparent that Matthew considered this parable to refer to the present manifestation of the Kingdom. Between Matthew 21:28 and 22:10 there are three parables (The Two Sons, The Wicked Husbandmen, the Wedding Feast) which seem to represent a "block" of parables which Matthew has placed together because of their similarity. They are all three given to the same audience, the rulers and Jews. They all have the same general teaching: "You have refused the privilege of the Kingdom and so you will be punished and the Kingdom given to others." They all, if we include this parable, refer to the Kingdom in its present manifestation (pp. 248 ff). Now is the time to work in the vineyard. Now is the time to render the fruits of the vineyard. Now the wedding feast is prepared.

δουλούς. In view of all we have said so far regarding the douloi of Jesus' parables, we feel obliged to look to the disciple tradition for their identification. The question arises that since we have identified this parable as covering a long period within the present age, must we not consider the douloi to represent the prophets who came to the Jews with God's invitation? We do not think so for two reasons: a) This parable, by reference to the "son" and the wedding feast (Cf. Mk. 2:19), takes on a definite New Testament atmosphere. b) The difference from Mark 12:1-12 also suggests this identification of the douloi. In Mark, the

"son" was sent after the servants and clearly stood in the same tradition of the servants which we have identified as *whom* the prophets. Here in Matthew, however, the son is entirely separated from, and is a contemporary of, the servants. This leads us to conclude that at this point Jesus has in view the long line of douloi who would come in the future and which we call "the Church."

τὸς κεκλημένους. It is against these characters that the parable is directed. They seem to be a privileged people who receive invitations to the feast before any others. They are clearly distinguished from the pantas of v. 10. The main thing we are told about them is that they refuse to come to the feast. We note that it is the Pharisees and chief priests who take offense at Jesus' words in the temple (Mt. 21:45) just prior to this incident. We may therefore, with reasonable confidence, identify tous keklēmenous with these opponents who are even at that moment refusing the invitation to the Kingdom. It seems probable, however, that we must not stop there; for as we have said, this parable covers a long span of time. This suggests that tous keklēmenous refers not only to those immediate opponents, but to those Jews who would later be given an invitation and would refuse.

v. 4. "Again he sent other servants, saying, 'Tell those who are invited, Behold, I have made ready my dinner, my oxen and my fat calves are killed, and everything is ready; come to the marriage feast.'"

At this point Jesus strikes clearly the note of God's love, and we hear echoes of some of the most poignant words ever uttered: "How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!" (Lk. 13:34). God's love is an imperative which demands to be received. It is closely identified with the Kingdom of God. It is available in the present age: "Everything is ready."

vv. 5-7. "But they made light of it and went off, one to his farm, another to his business, while the rest seized his servants, treated them shamefully, and killed them. The king was angry, and he sent his troops and destroyed those murderers and burned their city."

ἀμελήσαντες. The sin of these men for which they are punished appears to be two-fold. a) They showed an improper attitude of disrespect for the king who issued the invitation. b) They showed their lack of comprehension of the meaning and importance of the Kingdom feast. They made light of the invitation. Literally, they were "careless" (Cf. Mk. 12:6; Mt. 22:4). The important thing to note for our thesis is that here is the judgment of God in action on the plane of history. The invitation to the Kingdom of God represents the point of the Crisis, for it represents God's imperative demand for a decision. This judgment is wonderfully just, for by their response, men place themselves within or without the Kingdom. In effect, they judge themselves.

ὑποτίθη. There is much exception taken to the authenticity of this verse. One of the most pertinent objections is that raised by W. C. Allen (ICC-Mt. ad loc.). He

points out the similarity between v. 7 and Mark 12:9, "He will come and destroy the tenants ..." and suggests that Matthew has inserted v. 7 to bring the Parable of the Wedding Feast into line with that of The Wicked Husbandmen. We admit the possibility of such a maneuver, but on logical grounds are forced to reject the suggestion. We do so for three reasons:

a) There is no need to reject v. 7. We have shown that the parable refers to the Kingdom in its present aspect. We will show in Chapter VIII (p. 455) that there is abundant reference in the Synoptics to physical punishment as being part of the judgment of God, and that Jesus referred many times to an impending disaster to befall Jerusalem. Whether Jerusalem is referred to here or not is beside the point. The fact is that the reference to physical punishment within the present age is entirely in place in this parable.

b) We note the points of similarity between these two parables, but we also note distinctive points of difference: in Mark, the main figure is a householder instead of a king, the setting is a vineyard instead of a feast, the son is killed instead of just the servants, the responsibility incumbent upon the favored ones is to produce the fruits of the vineyard (Mk. 12:2) instead of accepting an invitation to a feast. In view of this, the question naturally arises (as to why Matthew should have felt the need of bringing 22:1-10

"into line" at v. 7 since there are so many points of difference existing naturally between these two parables. Without

a motive for such a mutilation of the text, Allen has no right to so maintain.

c) We have already noted that Matthew 21:28-22:14 represents a "block" of three parables all with similar themes. Matthew 24:45-25:46 is another such Matthean "block" of parables (pp.409 ff). It is noteworthy that in this latter "block" Matthew has made no attempt to bring the parables "into line." Again the question of motive arises. If he made no such attempt in the "block," 24:45-25:46, why must we maintain that he was compelled to do so in 21:28-22:14? What seems the most probable answer to Allen is that instead of Matthew forcibly bringing the one parable "into line" with the other, what he has done is to take these parables out of their original context and group them together because of the similarity of content already present.

At this point we again catch a glimpse of the wrath of God.²³ As we have said, it seems to be a reference to some kind of physical punishment on the plane of history. We note that Jesus is speaking to the Jews during the last week in Jerusalem, during which time he seems especially concerned over the fate to befall that city (pp. 455 ff). We are reminded of the Old Testament prophetic picture of God's wrath coming to rebellious Israel in the form of a destroying army (Is. 10:5 ff.). Some such reference seems to be

²³ Orgē is a concept, like basileia, dikaioσunē soteria, which has not only an eschatological character, but also a present character (KWB-430-431).

made here. The point we wish to make is that God's wrath here is the reaction to his rejected grace, and seems to take the form of present, physical punishment.

vv. 8-10. "Then he said to his servants, 'The wedding is ready, but those invited were not worthy. Go therefore to the thoroughfares, and invite to the marriage feast as many as you find.' And those servants went out into the streets and gathered all whom they found, both bad and good; so the wedding hall was filled with guests."

The parable concludes with an emphasis on the love of God. In this emphasis we see three facts about God's love:

- a) It is a persistent love. The perfect love is an imperative. ^e The invitation comes again and again. It must be accepted, and if it is not, then the rejected imperative becomes the wrath of God against the sin which constitutes the rejection.
- b) God's love is a "selective" love. The phrase, "those invited were not worthy" (aksioi), indicates that there was more to attending the feast than just accepting the invitation. The acceptance must involve "becoming worthy," which we may assume refers to an inner moral-spiritual change.
- c) God's love is universal. The contrast between tous keklEmenous and pantas indicates that those privileged ones, the Jews to whom the invitation came first and would come first in the Evangelistic mission (Cf. Mt. 10:6), would not all inherit that Kingdom which they expected as their prerogative. It would be given to pantas, "both bad and good," which has strong reference to the Gentile mission. This is a common theme for Jesus and one which constantly incurred the anger of the Jews (Cf. Lk. 13:28). In this parable then we see all

the elements which constituted the justice of God and formed the basis of Jesus' concept of God: his love, his wrath, the imperative.

Conclusions. We have been discussing the nature of God as seen in the use of krinein, krisis and krima; his life and acted parables; his direct teaching about God; his parabolic teaching about God. We began by suggesting that Jesus' concept of God involved all the elements of the prophetic use of shaphat and mishpat. It is now possible to confirm that suggestion (so KWB-426). In every one of the above four avenues of investigation, we have discovered that for Jesus the nature of God was essentially that of justice, and his relations with men essentially that of judgment, in the full Old Testament meaning of those terms. In each of the four approaches, we have found strong reference to God as love, as wrath, and to his nature expressing itself in an imperative. Furthermore, the over-all Synoptic picture of God reveals a fair balance between his love and his wrath. In the Synoptic use of krinein, krisis and krima, there is a consistent reference to God as both love and wrath, but the emphasis is on his wrath. In the life and acted parables of Jesus, we find a revelation of both God's love and his wrath, but the emphasis is on his love. In the sections on direct teaching and parabolic teaching, the emphasis is fairly evenly balanced between love and wrath. Finally, it is possible to see in the Synoptic evidence the same subtle distinction existing in the Old Testament between the essential nature of God as love, and

his essential reaction to men as wrath. This will become more evident as we draw to final focus Jesus' concept of the God of justice.

1) The love of God as revealed in the Synoptics may be identified with his presence: in the Kingdom, in Jesus, in the Holy Spirit, which is the essence of Jesus' healing power, and in the gift of his son. Love is the fundamental purpose of God (Mt. 18:14). It is his basic desire for men (Lk. 15:7). In other words, here we find that which we have discovered in the Old Testament use of tsadaq and mishpat when describing the essential nature of God. As John correctly puts it, "God is love" (I Jn. 4:8). This love is an aspect of the justice of God, the essential and primary aspect. As such it is a selective love. It can only go where it is received. It can only be received where men are worthy. It is a demanding love: demanding that men respond to its appeal; demanding that men reflect its warmth to others. It is a universal love, extended to all mankind.

2) The wrath of God is the antithesis of his love (Cf. KWB-409). It is God's reaction to the basic sin of rebellion against his sovereignty. In effect it represents his rejected grace. In the Synoptics, God's wrath is expressed in present physical punishment, in the destruction of men, in their being cast into hell, but mainly in their being excluded from the Kingdom, from the presence of God. This last is so central to Jesus' concept of wrath that one can say in all truth that wrath is synonymous with the "absence" of God. We can only /y

state this as a tentative conclusion at this point. As the argument of this dissertation develops, we will see how important is this identification of God's wrath.

3) The imperative of God is the result of his justice. It is the corollary to his love and wrath. It is the expression of the tension which exists between these two poles of his justice. The love of God demands obedience. The wrath of God warns against disobedience. Thus it is that whenever God is revealed to man, by the very nature of God man stands at the point of tension. He is faced with a crisis. He is faced with an imperative. He must choose, and by his choice he judges himself.

4) There are three main differences which we see between the Old Testament and the Synoptic view of the justice of God: a) The Synoptic picture represents a more perfect revelation of God. There is therefore a heightening of the revelation of love which serves to deepen the tragedy of sin and strengthen the awesomeness of wrath. b) The Synoptic picture presents a more "spiritual" revelation of God. The expressions of the love and wrath of God therefore become less physical and anthropomorphic and more spiritual. c) These first two differences are part of a more fundamental difference concerning the whole picture of the relation of God's love to his wrath. The Old Testament picture is that of Ebal and Gerizim. God's nature is bipolar, as if Ebal and Gerizim represented two poles of an ellipse existing on a horizontal

1/

plane. God is sometimes angry and sometimes loving, depending on how men act. In the Synoptics the picture is decidedly different. Instead of Ebal and Gerizim, the picture is of a cross. Instead of a horizontal alternation between love and wrath, the nature of God is more vertical. The tension is between the physical and the spiritual realms. God is always at every moment both love and wrath, but in the sense that his presence is his love, his absence is his wrath. The "yes" of God is always piercing through his "no,"²⁴ for the "yes" represents the spiritual presence which demands admittance, the "no," the spiritual absence, which is the judgment of death. We are anticipating a later discussion at this point, but we cannot conclude our discussion of the theology of Crisis without hinting that there is much more to be said.

We will not be able to draw our discussion of the theology of Crisis to a close until the end of this dissertation, especially as regards the relation between God's love and his wrath, for the nature of God will underly and be illuminated by all that is said in succeeding chapters. We trust at this point that it has become sufficiently clear that for Jesus, as for the Old Testament writers, Jehovah was primarily a God of justice and judgment.

24 For this expression I am indebted to a private interview with Karl Barth in Basel, Switzerland, April 1951.

CHAPTER VI

THE COSMOLOGY OF CRISIS

The subject of Cosmology rightly defined refers to that branch of metaphysics dealing with the universe as an ordered system. The point of this chapter on the Cosmology of Crisis will be to describe the Synoptic view of the universe as seen in the light of the justice and judgment of God. In other words, we shall investigate the "scene" of the Crisis.

I. DEFINITION OF TERMS

At the outset it will be helpful to define the area of our investigation even more closely. We shall deal with two great themes: the "area" in which the Crisis operates, and the "time" of the Crisis. We wish to make especially clear the fact which has become inescapably apparent to us in our investigation, that in dealing with the Synoptic teaching of Jesus, matters of Cosmology and those of Chronology cannot and must not be separated. Gospel Chronology is merely an aspect of Gospel Cosmology. As we shall presently see, the failure to recognize this fact has led to much confusion in recent discussions on the subject of "time" in the New Testament.

Crisis. In Chapter V we have seen that both in the Old Testament and the Synoptics the basic description of the "nature" of God in his relation to men is that of "justice," and the basic description of the action of God toward men is that of "judgment." Here then is the Crisis: when the nat-

ure of God as Justice and the acts of God in judgment are revealed to men. Furthermore, in Chapter V we discovered three elements which are always present when the God of justice is revealed to men in judgment: an imperative, a choice and a positive or negative outcome, all of which stem directly from the nature of God. Whenever we find these elements, whether the word shaphat or its cognates are used or not, we can legitimately identify the Crisis. In point of fact, as will become increasingly clear throughout this thesis, wherever the person of God is revealed to men, there is Crisis.

Kingdom of God. We shall be discussing the "scene" of the Crisis. The central factor in this Cosmological scene as Jesus describes it is the Kingdom of God, the central theme of his ministry, and so the central theme of every aspect of it. It will be apparent, therefore, that any attempt to separate the Kingdom and the Crisis is doomed to error. Any effort to limit such a vast concept to a definition must necessarily be incomplete. Nevertheless, for the practical needs of this chapter and the remainder of the thesis, it is essential to define what we mean by the Kingdom. As we see it, the Synoptic picture of the Kingdom is this: the Kingdom of God is the realm of God's spiritual presence.¹ The relation between the Kingdom and the Crisis hinges on the fact that the imperative of the Crisis is that men must accept the Kingdom, the spiritual presence of God. The choice of the Crisis is for or against

1 Cf. KGSM-80 for development of the identity between the Kingdom and the Holy Spirit.

that Kingdom. The outcome of the Crisis hinges on the acceptance or rejection of the Kingdom, and is itself the possession or lack of that Kingdom.

II. HISTORICAL SURVEY OF PERTINENT ISSUES

There are certain important issues involved in this discussion of Gospel Cosmology which must become clear at this point. They involve the time and the nature of the Kingdom and the Crisis, and the very nature of time itself.

A. The Problem of Eschatology and the Kingdom Crisis

1. The School of "Consistent Eschatology." This school of thought arose at the turn of the century and popularized the view that the Gospel can only be understood in relation to the end of history in the second coming of Christ.² It is epitomized in Albert Schweitzer's book, "The Quest of the Historical Jesus" (1906). His view found ready acceptance among the Form-Critics,³ and even with such conservative scholars as Rudolf Otto, although to a much lesser degree. For Schweitzer, the Kingdom of God and his judgment, as seen in the Synoptic teaching of Jesus, consistently refer to the Kingdom and judgment to appear at the end of the age. Behind this conclusion stands

2 Harvey Branscomb, a contemporary member of this school, puts it thus: "The study of the last twenty-five or thirty years has made it clear that the reign of God means the eschatological establishment of God's universal rule, and not the gradual growth of the influence of the church as it used to be argued" (HB-159). Cf. also Dal. wds.-135.

3 Cf. BJW-27 ff.

Schweitzer's conviction that Jesus' whole ministry was motivated by dogmatic considerations. The first of these was Jesus' belief that the Parousia was imminent. His instructions to the disciples Schweitzer interprets as merely "predictions of sufferings and of the parousia" (QHJ-361). As a result of the non-occurrence of the Parousia, Jesus altered his plans and changed his attitude towards the multitude (QHJ-358). From then on, the whole history of Christianity to the present day, says Schweitzer, that is to say, the real inner history of it, is based on the delay of the Parousia, the non-occurrence of the Parousia, the abandonment of eschatology, the progress and completion of the "de-eschatologising" of religion which has been connected therewith (QHJ-358).

Schweitzer's position is a mixture of strength and weakness, truth and error. His position has strength in so far as it stresses the fact that Jesus was more than just a popular preacher giving an ethico-moral message. His was a message of the eternal issues of judgment. Schweitzer's position falls down principally in that it represents a monumental disregard for the textual evidence. He is more a student of the "history" of exegesis than he is of exegesis itself. This is seen perhaps most clearly in the fact that he bases much of his eschatological theory on the evidence of Matthew 10:23 (QHJ-358), at best a weak support for any theory, and actually a passage which must very probably be interpreted differently than Schweitzer does.⁴ He is a prime example of the use of "Thesis exegesis"

4 T. W. Manson has this to say: "The evidence of Mt. 10:23 is therefore to be regarded with suspicion: and we cannot build anything on it with confidence" (TOJ-222). Cf. J. W. Bowman's excellent critique of Schweitzer along these lines in Interpretation, April, 1949. He shows that Schweitzer does not realize that Mt. 10:23 is a composite work of Mk., Q and M.

(p. 67) and what we have identified as the method of "amputation" (p. 68). His position is a reaction to those who would overstress the "Jesus of History," and as such is in itself an extreme. His use of phrases such as "absolutely independent," or "can only be understood," in support of his rejection of the historical Jesus (QHJ-399), and his insistence on the eschatological interpretation of the Kingdom as the only interpretation, make him guilty of the "nothing-but" fallacy and weaken his argument from the outset (p. 57). Aside from these initial objections, our main answer to Schweitzer will be to disprove his two major premises: that Jesus taught an immediate Parousia, and that for him, the Kingdom was strictly eschatological.⁵ It will become apparent that Schweitzer's view of the Kingdom of God has more affinity to the Jewish view than to that of Jesus in the Synoptics (Cf. pp. 235 ff.).

2. The School of "Realized" Eschatology. As is so often the case, Schweitzer's extreme position soon begat its opposite in the school of "realized eschatologists," first identified and led by C. H. Dodd.⁶ For Dodd and those who follow him, the King-

5 For other pertinent criticisms of Schweitzer, Cf. D.M. Baillie, God Was In Christ (New York: Charles Scribner's Sons, 1948), p. 24. Cf. also Cht-140, 152.

6 Cf. POK-178 for Dodd's reaction to Schweitzer. Dodd was much influenced, as he himself admits, by Rudolf Otto's book, The Kingdom of God and the Son of Man (1934), published the year before Dodd's Parables of the Kingdom. Otto represents a curious mixture of realized eschatology presented within the framework of "consistent" eschatology from which he is never quite able to divorce himself (Cf. KGSM-51). Cf. Jeremias, op. cit. for one of the most recent expositions of Dodd's view. Cf. also A.M. Hunter, The Work and Words of Jesus (SCM Press, London, 1950), pp. 72 ff. Cf. also T.F. Glasson, The Second Advent (London, 1945). Glasson rules out the Parousia entirely.

dom as taught by Jesus "is neither an evolutionary process nor yet a catastrophic event in the near future, but a present crisis" (POK-178). The coming of the Kingdom represented God's judgment as an inbreaking, present Crisis. Dodd's method of establishing his position is this: he takes the direct Synoptic sayings concerning the eschatological judgment to be merely apocalyptic imagery "symbolizing the eternal realities, which though they enter into history are never exhausted in it that which cannot be experienced in history is symbolized by the picture of a coming event" (POK-108. Cf. DHG-170 ff.). He then applies his "symbolized" interpretation of such apocalyptic phrases as "Day of the Son of Man" to his interpretation of the parables of "Crisis" and succeeds in explaining them all in terms of a "present" Crisis.⁷

Any evaluation of Dodd's contribution must recognize the worth of his emphasis on the eternal, supra-temporal nature of the Kingdom of God and his judgment, and especially the worth of his insistence that this eternal Kingdom and Crisis is a "present" reality. This is a much needed antidote to the school of "consistent eschatology." It seems unfortunate, however, that Dodd has allowed his emphasis to be vitiated by the rigid "nothing-but" position, which is in reality the opposite extreme from that of Schweitzer. One extreme is hardly the answer to another, and this is true in the case of Dodd, Glasson and others who go to great lengths to do away entirely with the eschatology of the Gospels.

7 Dodd sees "Realized Eschatology" as a concrete historical segment of Jewish eschatology, separated by Christianity, "leaving the residue as a symbolic expression of the relation of all history to the purpose of God" (DHG-171).

Aside from our initial suspicion of "nothing-but" positions, there are certain specific considerations which force us to modify Dodd's thesis. a) Perhaps most fundamental is the consideration that Dodd, in stressing the "vertical" aspect of the time of the Crisis,⁸ fails to take into consideration a large body of Synoptic evidence which shows Jesus' view of the time of Crisis in its "linear" sense, especially in regard to the Eschaton.⁹ We shall develop the meaning of this criticism at later points in this chapter (pp. 228 ff.).

b) A further criticism of Dodd has to do with the method he employs to establish his thesis. He recognizes that there is a large body of parabolic material which seems to identify eschatological Crisis. He must therefore deal with this material in some way. He does so by virtue of a method which we feel is completely backwards, and shows more his desire to establish his thesis than to interpret the mind of Jesus. His method is this: he interprets such direct and explicit phrases as "day of the Son of man" (Lk. 17:22) or the "lightning" (Lk. 17:24) in a very difficult and obtuse manner (pp. 263 ff.), and then proceeds to interpret the parables of Crisis, that part of his message which Jesus acknowledged to be hard to understand (p.121),

8 This is Dodd's own phrase. "History is finally to be judged not as a simple succession in time, but as a process determined by the creative act of God vertically from above..." (DHG-181). His usual expression is "sacred" history: "history as a process of redemption and revelation" (DHG-168. Cf. POK-108).

9 Dodd sees the beginning and end of redemptive history, not as events in time, but as the beginning and fulfillment of God's purpose (DHG-171). For him, "The teleological 'end' is other than the temporal end of the process" (DHG-165).

in the most shallow manner, divesting them of their spiritual significance and creating the illusion that it is his interpretation of the "day of the Son of man," rather than Jesus' parables of Crisis, which have the deeper and more spiritual meaning. He describes the simile of "lightning" (Lk. 17:24) as expressive of the timeless quality of the "day of the Son of man," as its "pure simultaneity in time" (POK-108), ignoring what we shall presently show is the simple meaning demanded by all the evidence, that of the suddenness, universality and unmistakable quality of lightning (p. 267). He then interprets a parable such as that of the Ten Virgins (Mt. 25:1-14) as being "intended to emphasize the folly of unpreparedness and the wisdom of preparedness---preparedness, as I take it, for the developments actually in process in the ministry of Jesus" (POK-172). If our interpretation of this parable has any validity whatsoever (p. 409), we must assert that Dodd, in order to maintain his thesis, has entirely missed the deep, spiritual significance of this parable as a description of the Kingdom of God.¹⁰

It is strange that a scholar such as Dodd will deny to the parables of Jesus any allegorical, and in effect any deeply

¹⁰ Dodd, in his chapter on the "Parables of Crisis" (POK-154 ff.), exhibits most of the major errors of Jülicher's approach to the parables. The parable must have only one point (POK-165), it must be interpreted in its simplest meaning (implicit in this chapter), the "motive" factor plays a dominant role in the development of the parable (POK-165), the parable must be interpreted primarily (and at times it seems as if he means "exclusively") with regard to the particular situation, and finally he makes consistent use of the assumption that similarity of two parables inevitably means identity (POK-161). In Chapters II and IV we have shown the basic weakness of these approaches and assumptions.

spiritual meaning, but will insist on interpreting such phrases as "the day of the Son of man" in such completely difficult and almost allegorical fashion (POK-106). What Dodd is saying is that it is in the apocalyptic symbols which Jesus borrowed from his contemporaries, rather than in the parables which were his own creation, that we are to find the deepest meaning and the best indication of the mind of Jesus. Certainly this is an inverted approach to Jesus' Cosmology of the Crisis and the Kingdom.

c) A Problem in Semantics. Before we proceed any further, there is one more basic assertion which must be made in criticism of Schweitzer and Dodd, and in preparation for the position which will presently be developed. This is with regard to the word, Eschatological, when used to refer to the Gospel. With the swing in recent years toward the realization of the "present" nature of the Kingdom, there has not been a corresponding change in the terminology for describing the Kingdom, which terminology is still dependent on Schweitzer. This retention of the terminology of "consistent eschatology," combined with a realization of the more contemporary character of the Kingdom, has led to much misunderstanding and to some interesting attempts to give Eschatology a new meaning. Rudolf Otto says that the Kingdom was "the eschatological order itself working as dunamis, as already at hand" (KGSM-80). Bultmann states that the Kingdom of God "is a power which, although it is entirely future, wholly determines the present" (BJW-51).

R. H. Charles includes his discussion of the "present" nature of the Kingdom under the heading of "Eschatology."¹¹ Even Dodd must retain the old terminology when he says, "the eschaton, the divinely ordained climax of history, is here" (POK-193. Cf. DHG-35, 59). It would seem that the continental love of dialectic has involved these scholars in semantic, as well as Biblical, error, thereby further confusing an already confused picture. To imply that the word, Eschaton, adequately describes the Kingdom as Jesus taught it is either to beg the question in favor of Schweitzer's thesis, or to use this word improperly and thereby to misrepresent the facts. Eschatology properly refers to those things pertaining to the "last times." It is a word of chronology, and especially of final chronology. As we shall see in Chapters VI and VII, Jesus' chronological emphasis was not on the "Eschaton," but on what we shall at times refer to as the "Soterion," time in its eternal aspect, time from the point of view of God, where every moment, past, present, future, is equidistant from his salvation. For our purposes, we shall use the word, Eschatological, in its strict meaning: to refer to those things which pertain to the time which has its inception at the Final Judgment.

B. The Problem of the Nature of Time

1. The "Linear" Chronology of Oscar Cullmann. Any discussion of the nature of time as part of the Cosmology of the

¹¹ R. H. Charles, Eschatology, p. 376.

Synoptics must take account of Oscar Cullmann's book, "Christ and Time." In his view, the New Testament concept of time is that of an "upward sloping line." He says, "The New Testament knows only the linear time concept of Today, Yesterday, and Tomorrow; all philosophical reinterpretation and dissolution into timeless metaphysics is foreign to it" (ChT-53). Cullmann maintains this linear view in contrast to the Greek conception of time which he claims to be spatial: "it is determined by the contrast between this world and the timeless Beyond;" (ChT-52).

The New Testament concept of time is then a horizontal line with certain definite kairoi, or points of time, that have a "special place in the execution of God's plan of salvation" (ChT-39). Three great points stand out: the Creation, the Advent of Christ and the Parousia. The difference between Christianity and Judaism at this point is that for Judaism, the advent of Christ, that which Cullmann calls the "mid-point," and the Parousia coincide (ChT-82). Cullmann's fight against what he calls "timeless metaphysics," or the "contemporaneity" of Kierkegaard (ChT-146), takes a rather uncompromising form:

This is the only dialectic and the only dualism that is found in the New Testament. It is not the dialectic between this world and the Beyond; moreover, it is not that between time and eternity; it is rather the dialectic of present and future (ChT-146).

2. Evaluation. In evaluating Cullmann's position, we must recognize the importance of his contribution in giving to the subject of New Testament Chronology a certain common-sense reality. His clarification of "the temporal tension between

present and future" in the Gospels is a good beginning for an answer to both Schweitzer and Dodd, for it recognizes the importance of both the present and the future in Jesus' annunciation of the Kingdom and judgment (ChT-71). We find it also has a kind of "inverse value" in that its very rigid insistence on the "linear" view of time tends to throw into bold relief the "vertical" view of time which Dodd develops, but never really succeeds in picturing as clearly as Cullmann has this "linear" view.

Despite our acceptance of so many of Cullmann's insights, we are forced to modify his thesis to fit the facts of the Synoptic evidence. Our main criticism lies in the "horizontal" nature of Cullmann's view of time. In this thesis we have discovered elsewhere, and will discover more in succeeding chapters, that Jesus consistently added a timeless, spiritual note to every concept he borrowed from his environment (Cf. pp. 105 ff.). As we shall show in a moment, this is exactly what he did with regard to the Hebrew concept of time. This means that when Cullmann rejects what he calls "timeless metaphysics" as being foreign to the New Testament, he is in effect rejecting this very creative element which Jesus added to the Hebrew picture of time. It would seem then that Cullmann's understanding of the New Testament view of time is more Jewish than Christian.

Cullmann's mistake lies in the very nature of his study. In dealing only with questions of time, he has separated New Testament Chronology from New Testament Cosmology, and the result is

a warped and mutilated view.¹² As we suggested earlier in this chapter, New Testament Chronology is merely an aspect of New Testament Cosmology. The two must not be separated. Cullmann's weakness is an illustration of this very fact. He fails at the point of the very metaphysics he disclaims.

One further criticism of Cullmann is that he achieves the neat orderliness of his thesis at the expense of a large body of Synoptic evidence. It is significant to note that he rarely, if ever, quotes a Synoptic passage in support of his thesis. His evidence is mainly from Paul and the later epistles, yet he claims to speak for the whole New Testament.¹³ If he would examine the Synoptic evidence closely, he would see, as we shall presently, that his definition of aiōn as a defined or undefined extent of time on a strictly linear plane completely ignores a large body of material wherein Jesus is seen to use aiōn with regard to time in a "vertical" plane, as practically synonymous with hē basileia.¹⁴

3. Clarification of "linear" and "vertical" time. As Cullmann rightly observes, "The two ideas that most clearly elucidate

12 Cf. ChT-151, "In chronological respect (although not in spatial) the kingly rule of Christ and the Church completely coincide."

13 We receive the impression at times that the Synoptics, through the efforts of the Form-Critics and others, have become so discredited that all too many modern scholars feel obliged to build their New Testament theology entirely on Paul and the later epistles. Certainly this is unjustified.

14 ChT-39. We find it strange, not only that Cullmann practically ignores the Synoptics, but that his bibliography contains not one publication in English. It would seem that in many ways his is a definitely "limited" outlook.

the New Testament conception of time are those usually expressed by kairos (*καὶρός*, 'a point of time'), and aiōn (*αἰών*, 'age')" (ChT-39). It is in the distinction between the Synoptic use of these two words that we see most clearly our distinction between the "linear" and "vertical" aspects of time.

Kairos. This word occurs twenty-two times in the Synoptics and fourteen times in the words of Jesus. It has two distinct points of reference: 1) it refers to a particular time which is of definitely limited extent, but of no great importance; 2) on twelve occasions it refers to a limited period which is of decisive significance, a time which Cullmann calls, "a point of time that has a special place in the execution of God's plan of salvation" (ChT-39). In eight cases this time of decisive significance occurs within the present span of history (Mk. 1:15; 10:30; Lk. 1:20; 12:56; 19:44; Mt. 16:3). On four occasions this decisive moment occurs at a day of final judgment (Mt. 13:30; 8:29; Lk. 21:8; Mk. 13:33). These decisive times are associated with the eternal acts of God, but they are nonetheless points within the span of physical history. This aspect of time may safely be called "linear."

Aiōn. Dalman has pointed out that in the early Jewish period, aiōn (*olam*) referred to time as being past, future or eternal (Dal wds.-152 ff.). This would be time on a strictly "linear" plane: time before a certain point; time after a certain point; time as an indefinitely repeated series of points. Dalman goes on to show that in the later Jewish and early Christian periods, olam was used to designate "age" in an eschatological

sense, and more particularly in a Messianic sense. This later usage represented the beginnings of a change in the concept of olam which Jesus carried to new and greater lengths. In the Synoptics, Jesus is represented as having used olam in two ways: 1) In the traditional Jewish sense of time in its "linear" aspect; 2) in his own adaptation of the later "messianic" sense of olam, which we shall call its "vertical" aspect. In the former sense, aiōn occurs mostly in Matthew.¹⁵ It is in this former sense, as "a defined or undefined extent of time," that Cullmann sees its meaning in the overwhelming majority of passages (ChT-39, 45).¹⁶

In the latter "vertical" sense, aiōn occurs in the Synoptics in a great number of cases where the time of Crisis has more relation to the moral-spiritual "Soterion," the eternal time of God's salvation, than to the temporal, physical order of things. In these passages, we agree with Dalman that aiōn is found to have a close relationship (almost to be synonymous) with hē basileia tou theou.¹⁷

15 Matthew on occasions seems to add aiōn in this sense to Mark on doubtful authority (Mt. 12:32; 24:3). It is possible that Matthew did not fully appreciate this "new" concept of aiōn which differed from traditional Judaism.

16 It is significant that Cullmann's evidence to this effect is taken mainly from Paul and the later epistles rather than from the Synoptics.

17 "...the true affinity of the idea of the sovereignty of God, as taught by Jesus, is to be found, not so much in the Jewish conception of olam as in the idea of the 'future age' (שְׁנֵי עָלָם), or that of the 'life of the future age' (חַיַּת עָלָם). Dal wds.-135. The word, "heilsge-schichte" expresses a similar idea (DHJ-168 f.).

...accurately interprets the meaning of the Marcan passage, opens the possibility that it was original with Jesus. If not, at least it shows the currency of this use of aiōn in Jesus' time.

In the conclusion to the incident concerning the Rich Young Ruler, "enter the kingdom of God" (Mk. 10:24), is paralleled in v. 30 with "the age to come" (aiōni tō erchomenō).¹⁸ In the parable of The Dishonest Steward (Lk. 16:1-9), Jesus refers to huioi tou aiōni touto as sons of an a-moral, dishonest age, thereby giving aiōn this "moral" connotation, although in the negative (Cf. p. 433). This is similar to the Parable of the Sower (Mk. 4:19) where hai merimna tou aiōnos refer to those things which characterize the physical, non-spiritual age, and which keep men from receiving the spiritual Kingdom in its life-giving power (pp. 121 ff.). In Luke 20:34, 35, the Evangelist adds to Mark the distinction between "this world" (aiōnos toutou) and "that world" (aiōnos ekeinou) which is the temporo-spiritual distinction between merely physical existence and the resurrection life.¹⁹ Although Cullmann insists that "in the New Testament field it is not time and eternity that stand opposed, but limited time and unlimited, endless time" (ChT-46), he nevertheless comes close to the above Synoptic conception of the moral-spiritual aspects of time when he says:

...eternity, which is possible only as an attribute of God, is time, or, to put it better, what we call "time" is nothing but a part, defined and delimited by God, of this same unending duration of God's time (ChT-62).

¹⁸ Cf. pp. 440 ff. Note that Matthew misses the point and omits aiōn in this new sense.

¹⁹ We recognize this as a Lucan addition to the Marcan passage, possibly by the Evangelist and possibly from Luke's special source. The fact that this neat bit of verbal dualism accurately interprets the meaning of the Marcan passage, opens the possibility that it was original with Jesus. If not, at least it shows the currency of this use of aiōn in Jesus' time.

It is in this latter, soteriological use of aiōn that we see its most important Synoptic use. It is here that we come the closest to Jesus' concept of time in its "vertical" aspect. It is in the fact that aiōn is at once a designation of time and of the Cosmological realm of the Spirit, that we can begin to see the indissoluble relation between Chronology and Cosmology in the Synoptics. Finally, it is in the failure to take full cognizance of this Synoptic use of aiōn that we can see the nature of Cullmann's error. He failed to see that what happened to almost every other major concept which Jesus took from his Jewish environment also happened to olam. The emphasis was taken from the physical and eschatological aspects of the concept and placed by Jesus upon the spiritual and eternal. This was the "new wine" of the Gospel. Applied to the subject of Gospel Chronology, this is the "vertical" aspect of the time of Crisis.

C. Conclusion

We have again and again rejected the "nothing-but" position in this thesis. We have done so deliberately because we are convinced that it is one of the greatest sources of error in the field of human thought. We have noted above that Schweitzer, Dodd and Cullmann, each in his own way, is guilty of this error. The result is that each is essentially correct in what he affirms, but is often wrong in what he denies, which denial is most often achieved at the expense of a large amount of valid evidence. In the pages to follow we shall show that Jesus' view of Cosmology was a "comprehensive" view, affirming in part and going beyond the

views of all of the above scholars. For him the Gospel was not so much eschatological as soteriological. For him the Crisis was not only "realized," but "eschatological," not only "linear," but "vertical."²⁰ These eschatological or realized, linear or vertical aspects of the Crisis are interlocking concepts, each, as it were, superimposed upon the other, and each partaking of and exhibiting the nature of Jesus' view of Cosmology. The Crisis is realized in that it exists within the framework of the eternally inbreaking present. It is eschatological in that Jesus pointed to a climactic Crisis to occur once for all at the end of the age. It is linear in that it occurs both within the horizontal time-span and at the end of it. It is vertical in that it partakes of the very Spiritual nature of God, the God of Crisis, who is "Lord of time" (ChT-69). This all hinges on two facts which shall be the theme of the pages to follow: 1) For Jesus the Crisis existed within a Cosmological dualism of a physical and a spiritual world, the kingdom of Satan and the kingdom of God. 2) For him the Crisis centered primarily in the eternal time span of the soterion, in the realm of the Spirit, in the Kingdom of God, which not only entered into "linear" time as we know it, but overarched and encompassed all of time in the person of the eternal God of justice.

²⁰ It is interesting to note that even though Dodd denies the "linear" points of beginning and end (DHG-171), he is forced to recognize that "the church, though it apprehends itself as living within sacred history, lives also within secular history" (DHG-174). At this point he would seem to admit both a "linear" and a "vertical" aspect to redemptive history. Cf. also DHG-165.

III. OLD TESTAMENT BACKGROUND

Basic to this discussion of the Cosmology of Crisis are the three related concepts of the "Day of the Lord," the "Kingdom of God" and the "Messianic Age." In order to understand the manner in which Jesus used and changed these concepts, and the manner in which they would automatically be understood and misunderstood by his hearers, it is necessary to examine their use in the Old Testament.

A. The Day of the Lord. In the Old Testament, נִיּוֹם יְהוָה
is seen to have varying levels of meaning, beginning on a rather low level, and ascending to the heights of messianism. 1) on the lowest level a "day of the Lord" refers to any punishment or calamity which befalls men and nations (Joel 1:15; Jer. 46:10 etc.). 2) A "day of the Lord" often refers to a peculiar crisis within history, when men or nations are destroyed or saved in a physical way, by the direct and explicit intervention of Jehovah, usually by means of men or nations who act in his behalf (Is. 7:18 ff.; 13:6 etc.). 3) This "Day" often means a time of punishment for the enemies of Israel and the consequent salvation of Israel (Ezek. Chs. 38, 39, etc.). 4) Such a "Day" sometimes refers to the salvation of Israel in the form of its return from exile, and the punishment of her captors (Micah 7:4 ff.). 5) The "Day" is a purging of Israel, where some are punished for sin and others are saved (Is. 27:12 ff.). 6) The "Day" is a time of punishment or reward on any and all wicked and righteous in physical form (Job 15:23; Is 2:12 ff.). 7) The "Day" is an

eschatological event when Israel's enemies are destroyed, Israel is purged, the remnant of Israel restored to a glorified Zion where Jehovah is ruler (Is. 27:12; Obadiah; Zeph. 3; Zech. 4 etc.). 8) The "Day" is a true eschatological day of judgment when all men are judged on a moral basis. It is the Crisis which preceeds the Messianic age described above. It is distinct from that age in that it is a "Day," a short, climactic judgment, whereas the Messianic age is described as "the year of the redeemed," an extended, everlasting period of time (Is. 34:8; 61:2; 63:4).

The point we wish to stress is this: at the high point of its expression (Is. 24-27), the Old Testament concept of the Day of the Lord represented an eschatological judgment intimately linked with the eschatological Kingdom and Messianic age. It was a physical judgment, occurring at the end, yet within the plane of history, and centering in and around Jerusalem, the scene of the judgment and the glorified Kingdom of God. It is against this background that Jesus introduced his own concept of the Kingdom and of judgment. It is against this background that we must view the "creative" element of the Gospel and any possible misunderstandings of it by his hearers.

B. The Kingdom of God. In the Old Testament use of the word malkuth (מַלְכוּת), we find three uses predominant: 1) the Kingdom of God is identical with the kingdom of Israel. This kingdom is usually spoken of as an everlasting kingdom. It is a real theocracy within the present age (I Chron. 28:5; Ex. 19:6;

II Sam. 7:13). 2) The Kingdom is God's sovereignty in the heavens. It is an everlasting sovereignty over all mankind (Ps. 22:28; 103:19; Dan. 4:3, 34; I Chron. 29:11; II Chron. 20:6). 3) The Kingdom of God refers to the future, final reign of God, instituted after the final judgment and localized in Jerusalem. It is nevertheless a real, physical theocracy, existing on the earth within time (II Sam. 7:13; Is 9:7; 65-66; Dan. 2:44; 7:14, 18, 22, 27; Obad. 21).

C. The Messianic Age. This concept has an especially strong association with the sovereignty of God which the above uses of malkuth do not fully disclose. It is here that the main Old Testament reference to the Kingdom of God is centered. The Messianic age is typified by the direct sovereignty of Jehovah in Jerusalem. The classic statement of this Messianic age, Isaiah 24-27, begins: "Jehovah of hosts will reign in the mount Zion, and in Jerusalem" (Is. 24:23b). This age is one which will come only in the "latter days" (Micah 4:1). It will be an extended period, a "year of Jehovah's favor" (Is. 61:2; 34:8; 63:4). It will be characterized by peace (Mic. 4:3), by the exaltation of Zion over all the earth (Obad. 21; Mic. 4:1-8; Is. 33:20-22), by the rule of righteousness (Is. 32:1) and by the salvation and revelation of Jehovah's love to his people (Is. 65-66). This Messianic age is often linked with the pictures of Israel restored to Jerusalem from captivity (Zeph. 3; Is. 52:7), but then again there are hints of a truly universal eschatological kingdom (Zech. 14:9). In all of the above, we stress the fact that the Messianic age is identified mainly

with an eschatological kingdom to be localized in the physical city of Jerusalem, a real theocracy, at the end of and yet within history. As Delitzsch puts it, the prophet

is unable to prepresent the eternal in the form of eternity; he represents it to himself merely as an unending continuation of temporal history, The prophet blends temporal and eternal. This world and the next coalesce to his view; the new creating of the heaven and the earth does not in his view go beyond the horizon of the present life; 21

We have already established it as a characteristic of Jesus that he consistently went beyond and thereby changed the emphases of the Old Testament concepts upon which he based his thinking. The related concepts of the Day of the Lord, the Kingdom of God and the Messianic Age are cases in point. The change of emphasis is two-fold. Jesus introduced a two-fold cosmological change: he took the stress away from the strictly eschatological nature of these concepts and placed it upon the "eternal present;" he took the emphasis away from the purely physical and placed it on the spiritual nature of the Kingdom and the Crisis.

IV. THE SYNOPTIC EVIDENCE FOR JESUS' COSMOLOGY

A. A Cosmological Dualism

The basic picture of the universe which underlay Jesus' Cosmology was that of a dualism in which the physical world was set in contrast to the spiritual world. Both existed at

21 Franz Delitzsch, Biblical Commentary on the Prophecies of Isaiah (Clark's Foreign Theological Library. T. & T. Clark, Edinburgh, 1890), Vol. II, p. 472.

once during the span of "linear" history, and in a sense they were interrelated. This distinction nevertheless was real, and represented the fulcrum of Jesus' whole message of salvation.

The following passages illustrate this dualism. *ICC*, p.178

1. Confession and Denial, Luke 12:8-9 (Mt. 10:32-33) Q-DG.

And I tell you, everyone who acknowledges me before men, the Son of man also will acknowledge before the angels of God; but he who denies me before men will be denied before the angels of God.

A great host of commentators assume that in this passage Jesus is referring to the acknowledgment or denial of men which the Son of man will make at the final judgment.²² It must be admitted that the aorist subjunctive, homologēsē, and the future indicative, homologēsei, give the passage a definite future reference. The decisive question is, however, whether this future time is the Parousia or that future day, after the resurrection of Jesus, when "the Son of man shall be seated at the right hand of the power of God" (Lk. 22:69), a future date, but within the span of history. If is this latter view is the case, then instead of a comparison between two points of time, what we have is a comparison between two cosmological planes of reference, the physical plane of men and the spiritual plane of God. This would then be a Crisis that would be at once "vertical" and "linear." The following considerations argue for this view.

a. Many commentators claim that Luke 12:8-9 refers to the Parousia because it is derived from Mark 8:38, which obviously

²² So RM-257, ICC-IK. ad loc., BSE ad loc., TOJ-263, etc. Cf. pp.171 ff. for discussion of the critical issues of this passage.

so refers. It is a case where similarity means identity (Cf. pp. 68 ff.). On the contrary, as have shown, there is good evidence which indicates that Luke 12:8-9 is derived from Q and represents a different saying from Mark 8:38 (Cf. p.178 f.n.).

b. There need be no thought that the angels mentioned in Luke 12:8 are the same eschatological figures as those indicated in Mark 8:38. Dalman has made a good case to show that for Luke the phrase, "the angels of God," was probably a circumlocution for God (Dal wds.-197). The phrase is so interpreted in Matthew: "before my Father who is in heaven" (10:33).

c. One further consideration is this: whereas the antithesis in Mark 8:38 is between "this generation" and "when he comes," distinct references to linear time, that in Luke 12:8-9 is between "the presence of men," and "the presence of God." This is not a distinction between points of time on a horizontal plane, but rather between planes of reference on a vertical plane, between the physical world of men and the spiritual world of God. We feel C. H. Dodd has come close to the matter when he says concerning this passage, "but its most natural meaning is that Jesus (or the Son of Man) will acknowledge or deny men in the supernal world; that is, the acknowledgment or denial is eternal in quality."²³

²³ POK-94. Dodd points out a similar antithesis in Mt. 16:19; 18:18, "whatever you bind on earth shall be bound in heaven, ..."

²⁵ Cf. Dal wds.-197 where he shows that the expression, "the future age," had its true affinity in Jesus' mind with the Kingdom of God.

Man's acceptance or denial before God is merely an aspect of the nature of the God of Justice. It is a spiritual phenomenon, and as such, defies our attempts to limit it to points of time in a "linear" sense. The confusion here is merely that which we have attempted to dispell elsewhere in this chapter. The acceptance or denial by God does not occur in the "Eschaton," but rather in the "Soterion," in the realm of the Love and the Spirit of God, which transcends considerations of time, and in this case is placed in "vertical" opposition to the world of men.

2. The Eternal Sin, Mark 3:28-29 (Lk. 12:10; Mt. 12:31).

"Truly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they utter; (29) but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin"...

The same Cosmological Dualism is brought to perhaps even clearer focus in Luke 12:10, probably more accurately expressed in Mark 3:28-29.²⁴ Here again the comparison is between two levels of existence against which men blaspheme. Blasphemy against other men or against the Son of man (Luke 12:10) is a fact of this physical age, but blasphemy against the Holy Spirit is a sin of the "aiwn" in a spiritual, "vertical" sense (Cf. pp. 229 ff). Matthew, at this point a commentary on Mark, gets the point perfectly: "either in this age [en toutō tō aiōni] or in the age to come" [en tō mellonti], that is in the spiritual age.²⁵ Here in Matthew is the use of aiwn in both its "linear"

24 Cf. pp. where evidence to this effect is given and where this passage is dealt with in detail.

25 Cf. Dal wds.-135 where he shows that the expression, "the future age," had its true affinity in Jesus' mind with the Kingdom of God.

and "vertical" senses (Cf. pp. 229.ff.).

3. The Beelzebub Controversy, Luke 11:15-23 (Mt. 12: 24-31; Mk. 3:22-30).

In this passage we find a clear-cut expression of this cosmological dualism (so MMW-378, KGSM-90 ff.). There are two subjects of the action of casting out demons, "I," and "your sons" (v. 19). There are two agents by which this action is done, "Beelzebub" (vv. 15, 19), and "the finger of God" (v. 20). There are two kingdoms with which these subjects and agents or powers for the casting out of demons are associated, the kingdom of Satan (v. 18), and the kingdom of God (v. 20). It will be shown in a moment (pp. 244 ff.) that when Jesus speaks here of the "finger of God," he is referring to the power of the Holy Spirit, and when he speaks of the kingdom of God which has "come upon you," he is referring to the Kingdom in its "present" manifestation, which stands in opposition to the realm of Satan. This same dualism carries through the following parable of the "Strong man fully armed," who is overcome by one "stronger than he" (vv. 21-22), and the statement in v. 23 that some are "with me" and some "against me." Here Jesus is placing these two present realms, their chief representatives, their sources of power and their adherents in the strictest opposition.²⁶

²⁶ Cf. Chapter VII where the meaning of this dualism for the individual is shown, and Chapter VIII where the meaning of Satan and his kingdom is discussed.

4. Mark 8:33, "But turning and seeing his disciples, he rebuked Peter, and said, 'Get behind me, Satan! For you are not on the side of God, but of men.'"

Here again Jesus distinguishes between the realm of God and the realm of Satan, which is the realm of men (ta tou theou alla ta tōn anthrōpōn). That Jesus' identification of Peter with Satan is more than just a figure of speech will be shown in a later section (pp. 419 ff.).

5. The Wheat and the Tares, Matthew 13:24-30; 37-43.-M

(38) the field is the world, and the good seed means the sons of the kingdom; the weeds are the sons of the evil one, (39) and the enemy who sowed them is the devil;

In this passage Jesus is reported to have used the word, kosmos in the very dualistic sense we have been giving it.

"The field" which is the kosmos is made up of two levels: the first level is the fellowship of the good seed, which may be identified with the spiritual Kingdom of God, the sons of the Kingdom, who are the good seeds themselves, and the Son of man who is the key figure in this realm. The second level which stands in direct opposition to the first is the fellowship of the weeds, which may safely be identified with the kingdom of Satan (Lk. 11:18), the sons of the evil one, who are the weeds themselves, and finally Satan who is the key figure in this realm.²⁷

6. Further examples of this same cosmological dualism are implicit in the parable of the Net (Mt. 13:47-50) where two realms can be distinguished in the Net and the Sea (Cf. pp. 287 ff.), and the Parable of the Laborers in the Vineyard (Mt.

²⁷ Cf. pp. 280 f.

20:1-16) where the two realms are represented by the Vineyard and the Market Place (Cf. pp. 472 ff.).

In the sections where the exegesis of the above passages is thoroughly developed, it will be apparent that every one is a Crisis passage, and that in every one the Crisis occurs within a cosmological setting of two diametrically opposed worlds: one associated with men and with Satan, the other with the eternal, spiritual Kingdom of God. On the basis of this we present the hypothesis which will be thoroughly tested throughout the rest of this dissertation, that such a dualism represented Jesus' basic cosmology.

B. The Kingdom-Crisis

The decisive factor in the above cosmological dualism is the Kingdom of God. It represents the higher realm of this dualism, and in effect describes the very spiritual presence of God into which men are called to enter, which demands entrance into men's lives, and which reigns supreme as the final spiritual victory at the end of time. When the Kingdom is presented to men in word or fact during the present span of "linear" history, there is also presented at the same time the imperative, the choice and the reward of Crisis, for there is present the God of Crisis. When the Kingdom comes to its final consummation at the end of time, there is judgment, for there and then is revealed in all his fullness, the God of justice. It is for the purpose of demonstrating the Crisis nature of the Kingdom of God, which lies at the heart of Jesus' Synoptic cosmology, that we devote this section.

In the Synoptic Gospels Jesus speaks of the Kingdom of God in two main ways: as something which enters a man, and as something into which a man must enter. There is perhaps no better indication of the nature of the basileia in Jesus' mind as "pure Spirit," than this fact that it is of such a nature that at one and the same time it enters a life, and is entered by a life. This two-fold view of the Kingdom is clearly seen in Jesus' statement recorded in Mark 10:15, "whoever does not receive the kingdom of God like a child shall not enter it." In the former sense, as something which enters a life, the Kingdom rightly belongs to the subject of Anthropology, and will be dealt with thoroughly in that sense in Chapter VII. In the latter sense, as something into which a life must enter, the Kingdom falls under the category of Cosmology, and it is with this aspect of the Kingdom that we shall deal in this chapter.

1. We shall begin our discussion of the cosmological nature of the Kingdom by bringing to clear focus the spiritual nature of the Kingdom in the mind of Jesus. For this purpose we turn to evidence that for Jesus, the Kingdom of God and the spirituaund power of God were for all practical purposes identical.

Luke 11:15-23 (Mt. 12:24-31; Mk. 3:22-30).

(15) But some of them said, "He casts out demons by Beelzebub, the prince of demons"; (16) while others, to test him, sought from him a sign from heaven. (17) But he, knowing their thoughts, said to them, "Every kingdom divided against itself is laid waste, and house falls upon house. (18) And if Satan also is divided against himself, how will his kingdom stand? For you say that I cast out

demons by Beelzebub. (19) And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they shall be your judges. (20) But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you."

For our purposes there are two phrases in this passage which are of special significance, "the finger of God" and "the kingdom of God." The phrase, "finger of God," occurs several times in the Old Testament to indicate the presence of God in a particular manifestation of his power (Ex. 8:19; 31:18; Deut. 9:10). Matthew, at times a strikingly accurate commentary on Mark and Q, interposes the phrase, "spirit of God," in place of Luke's "finger of God" (Mt. 12:28; Lk. 11:20). At this point it seems justifiable to refer to this particular manifestation of the power of God in casting out demons, as either the "finger" of God in the Old Testament sense, or with the phrase more common in the New Testament, the "spirit of God." In other words, these two phrases can be equated. The verbal parallelism between "spirit of God" and "kingdom of God" in Luke 11:20 indicates this. The logical parallelism between the Kingdom of Satan and Satan himself, by whose power the Pharisees charge Jesus with casting out the demons, and the "kingdom of God" and the "finger" or "spirit" of God, by whose power Jesus claims to do these things, also indicates strongly that Jesus made little or no distinction between the kingdom of God and the "finger" or "spirit" of God.²⁸ As Manson puts it, "The Kingdom of God

²⁸ Cf. pp. 361f. where we have defined the Kingdom of God as the spiritual presence of God.

is a symbol for the might of the Kingdom of God" (MMW-377).

With this in mind, let us turn to the evidence that the Kingdom to which Jesus here refers is indeed this "present" Kingdom. The kingdom of Satan is described as a present reality. Jesus is casting out demons at that moment; that much is historical fact. But if he casts out those demons by the power of Satan, then at that moment Satan's kingdom is divided. Under this statement lies the assumption that Satan's kingdom existed to be divided at that moment. This is further supported by vv. 21-22. The strong man, Satan, is being at that very moment overcome by "one stronger than he" (v. 21). The kingdom of Satan is paralleled in v. 20 with the kingdom of God. Jesus' argument proceeds from Satan to God. If Satan's kingdom is a present reality, then the Kingdom which stands in opposition to it must also be a present reality. Otto rightly observes that it is this v. 20 which is the point of the entire passage (KGSM-90 ff.). There is a strange reluctance among many scholars to grant the full force of the present reality of God's Kingdom, perhaps due to the persistent influence of the school of "consistent eschatology." A. H. M'Neile, for instance, admits that the aeorist epthasen refers to a moment in the near past when Jesus began to cast out demons, but then adds, "it does not follow that he spoke of the Kingdom in a sense other than eschatological" (AHM-ad loc.). He goes on to say however, that "epthasa in mod. Gr. can mean 'I am coming immediately'" (AHM-176). It seems apparent that M'Neile's Schweitzerian

presuppositions here have led him into a bit of logical casuistry. If the verb refers to a moment of past time, then to say that the subject of the verb, the Kingdom of God, does not also refer to such a completed moment is to execute an intellectual summersault. Dodd says that in Hellenistic Greek, phthanein "is used, especially in the aorist, to denote the fact that a person has actually arrived at his goal" (POK-43). This means that as Jesus has cast out demons by the Spirit of God, so God's Kingdom has certainly been present in their midst. There is no need for the eschatological summersaulting of M'Neile and others²⁹ if we only realize what is the import of this passage (Lk. 11:15-23), and what will be amply demonstrated in Chapter VII, that the Kingdom of God and the Spirit of God cannot and must not be separated. To all intents they are identical. It is this Spirit which dominated the life of Jesus, and whose very incarnation he was. Therefore, wherever Jesus came, wherever the Spirit worked to heal and to save, there the Kingdom of God came near and was upon men. Otto comes close when he observes that "The Spirit is the eschatological realm of basileia. Man's choice is for or against

29 CL-161, "Though the kingdom is yet to come, it is nevertheless already operative when he acts." Otto recognizes that "Jesus is the personal manifestation of the inbreaking power," but he sees this victory over Satan as only the beginning of his kingdom (KGS-90, 103). This is Bultmann's position: "Now the Kingdom of God was beginning" (BJW-29). Manson comes closer when he says, "Though the reign has not come in all its fullness, its powers are at work and its triumph is secure" (ML-ad loc.). Bowman comes closest to our meaning. "Jesus' reference to 'the power of God' and his 'kingdom' in connection with the Beelzebub controversy is certainly intended to give us the key to the meaning of miracles as a whole: they are signs of the presence of God's working in his people's midst" (RM-69).

logical order itself as dunamis, in its anticipatory first dawning and it is impossible to find another or better definition of what Jesus meant by the basileia."³⁰ This one fact, firmly established, will do more to clarify Synoptic Exegesis than any other. At this point there is no question of a kingdom only begun, as if it were something to be built. The point is that here is the very presence and Spirit and power of God at work among men in the very incarnation of that presence, and that is what Jesus calls the kingdom of God.

2. As has been suggested, the cosmological nature of the Kingdom-Crisis is best seen in those passages where Jesus describes the basileia as something to be entered. Chronologically considered, he speaks of it in three ways: as something to be entered in the present; as something to be entered at the Eschaton; as something which transcends time and is to be entered both in the present and at the Last Judgment. In every case, the concept of the Kingdom is the central element of the Crisis. God's imperative is that men must enter the spiritual realm of basileia. Man's choice is for or against that entrance. Man's reward is his position in the Kingdom. His punishment is his exclusion from it.

a. The Kingdom-Crisis as a "present" reality. Mark 9:43-48 (Mt. 18:8-9). D

(43) And if your hand causes you to sin, cut it off; it is better for you to enter life maimed than with two hands to

30 KGSM-80. Cf. RM-257.

go to hell, to the unquenchable fire. (45) And if your foot causes you to sin, cut it off; it is better for you to enter life lame than with two feet to be thrown into hell. (47) And if your eye causes you to sin, pluck it out; it is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell, (48) where their worm does not die, and the fire is not quenched.

This passage presents a rather tangled contextual problem. It seems to be the major unit in a loosely knit "string of Pearls," composed of five units: Mark 9:42, 43-48; 49, 50a, 50b. The key word in this passage is zōē. The parallelism between "enter into life" (v. 43), and "enter into the kingdom of God" (v. 47) indicates that at this point the "kingdom" and "life" are equated, an equation which is common to the teaching of Jesus.³¹ Furthermore, there are strong indications in this passage that this kingdom-life refers to a "present" realm which men are called to enter.³² The most significant indication is found in the identification of the hands, feet and eyes which play such an important part in this passage.

The verb skandalidzō, of which these three nouns are subjects, regularly refers metaphorically to "that which hinders right conduct or thought" (AS). Certain considerations which logically arise from the use of hands, feet and eyes in this passage suggest that such also is their meaning at this point. They are things that are part of men's lives. They are things men think they need. They are things which apparently at times get so out of proportion that they hinder entrance into the spiritual kingdom of God. They are then

31 So Dal. wds-156, RM-257, POK-44.

32 Cf. Mt. 7:14 (p. 260), Lk. 12:15 (pp. 59 ff.).

things of less importance than the kingdom. They are things which in and of themselves are not hindrances to the kingdom, but only when they "cause you to sin," that is, when they assume greater importance than the kingdom, and importance which they do not intrinsically possess.

With this in mind, let us recall some other Synoptic passages where this same message of self-negation is taught, and where we find Jesus identifying other things which keep men from entering the kingdom. In Luke 14:26-27 (Mt. 10:37-38) Jesus indicates that one's relatives and his own life must not stand in the way. In the Parable of the Wedding Feast (Mt. 22:1-10) it is a "farm," or "merchandise" that prevents those invited from attending the feast. In Mark 10:21, 23, a passage especially reminiscent of Mark 9:43-47, Jesus tells the Rich Young Ruler that he must "sell all that you have, and give to the poor, and you will have treasure in heaven; ... How hard it will be for those who have riches to enter the kingdom of God." The striking similarity between the above illustrations and Mark 9:43-48 strongly suggest that our present passage contains similar teaching.

Now it is significant for our purposes that in the above parallel examples every indication points to some aspect of physical life as the stumbling block. When parents, riches, farms, merchandise, hands, feet, eyes and life itself become of more importance than they deserve, they they are stumbling blocks to entrance into the kingdom and must be eliminated. This

would seem at the outset to center the Crisis in the present, physical world where such things are of importance.

Now if we interpret hand, foot, eye, in this manner, there is cause for interpreting zoe as the kingdom in its existence as part of the present sphere of history. If it is possible to enter zoe "maimed," that is, without these overly important aspects of physical life, but presumably with the other hand, the other foot, the other eye, with those things of physical life whose importance has not become over-emphasized, which do not offend, then this entering into the kingdom zoe must take place in the present life where the physical things of life still have meaning. The parallel construction of "enter the kingdom" and "be thrown into hell" does not necessarily require the same time reference for "life" and "hell." Jesus often used such parallelism to contrast the present and final judgment. The phrase "with two eyes" does not refer to that with which one is "thrown into hell," but rather to that which causes him (in the present) to stumble, vv. 43, 45. Thus we see that, although there is a reference here to "hell," the main plane of reference of vv. 38-47 is present throughout. In succeeding pages we shall show that vv. 49-50 are also "immediate" in their time reference (Cf. pp. 373 ff.).

What we have then in this passage is the kingdom-Crisis as a vividly present reality. There is an imperative to enter the kingdom-life immediately, in the present age. A

choice is given to either keep or rid oneself of those things that prevent one from entering that life. A promise is given of the immediate reward of "life" -- for those who successfully meet the Crisis, and of the final punishment of hell for those who do not.³³

The Parable of the Two Sons, Matthew 21:28-32. M-0
Here is clear evidence that Jesus spoke of the kingdom as a "present" reality, a fact of the world prior to the Eschaton. This is a fine example of a parable which is audience-centered, and which contains a neat, semi-allegorical explanation with every indication of validity. This explanation occurs at v.31 where Jesus definitely identifies the figures of the parable and at the same time applies it to the audience. The two sons are "you" and the "publicans and harlots." The vineyard represents the kingdom. It is commonly recognized that the "two sons" of the parable represent two groups of individuals within the Jewish nation.³⁴ In view of Jesus' practice of identifying his audience with some of the characters of his parables (Chapter III), and speaking of the kingdom as a vineyard (pp.99 ff) and in view of the fact that it is this group of opponents which is roused to wrath by his words (v. 46), there is little reason to doubt the accuracy of this explanation.

Since the kingdom can be identified with the vineyard of the parable, it is with the nature of this vineyard that we are

³³ Cf. pp.516 ff. where the nature of geenna is discussed.

³⁴ So ICC-Mt., EGT-Mt., POK-120, MMW-ad loc., Buttrick, op. cit., p. 205.

concerned. It is our conviction that this vineyard represents the kingdom of God as a realm into which men may enter now, on the plane of history. The following is the evidence:

1) The grammatical tense of the passage is thoroughly present (sēmeron, ergadzou and hupage, v. 28, proagousin, v. 31). 2) Ergadzou, v. 28, suggests a "present" field of work. It is entirely foreign to Jesus' description of the eschatological kingdom to describe it as a place into which men are called to work. The eschatological kingdom is rather a place of reward for producing "fruit" in the present life (Cf. Mt. 21:33 ff.). 3) The call of "the man" to work in the vineyard is a continuous thing. The sons could have gone into the vineyard at the time of the call, or at any time thereafter. In fact the one did go in after he had delayed apparently as long as he wished. This demands a kingdom that is waiting to be entered in the present age. 4) At the end of the world, the kingdom is a reward for possessing the proper qualifications: of oil (Mt. 25:1-14), of a wedding garment (Mt. 22:11-14), of being a sheep (Mt. 25:31-46). At the end, there is no longer the "choice" of the Kingdom, but only reward and banishment. In our parable, the emphasis is so obviously on "choice" rather than "reward," that the "present" kingdom is the only thing that fits the requirements. 5) In every other place in the Synoptics where ampelon is used in the words of Jesus, it can be shown to refer to the kingdom of God as a present reality (Lk. 12:6-9; Mk. 12:1-12 (Mt. 21:33-46; Lk. 20:1-17)).

9-19); Mt. 20:1-16).³⁵

6) W. C. Allen suggests that Matthew has deliberately altered his usual basileia ton ouranon to basileia tou theou in this instance in order to make the distinction we are describing between a present and a future kingdom.³⁶ Attractive as this theory might be, we can place only a minimum of emphasis upon it, for the possibility also exists that Matthew originally wrote basileia ton ouranon, and that in the transmission, the words have become changed. As Allen observes, "he has perhaps once out of fourteen times left tou theou in a Marcan passage." It is also observed that in other passages where Matthew refers to the present kingdom, he uses the familiar ton ouranon.

7) The "going before" of proagousin suggests a precedence in time rather than in rank. Proagousin is regularly used in the Synoptics to describe the action of one person going before another. The use of this verb in v. 31 is another case in point. It describes a precedence in the kingdom according to time of entrance rather than rank. Now if we insist that the vineyard refers to the final kingdom, we must hold that at the Parousia the entrance into the kingdom will be in the manner of one person entering before another. This is nonsense, for as we shall see below in the Exegesis of Luke

³⁵ This statement must be qualified to this extent: the vineyard in Lk. 13:6-9 is not a main factor of that parable, so we are cautious about identifying it too explicitly. In view of our Exegesis (p. 465) we can say that it represents an area of God's special favor to Israel. The important thing is that it is a "present" area.

³⁶ IOC-Mt. ad loc. See also Mont. II, p. 712.

17:23 (Cf. p. 267), when the kingdom is associated with the Last Judgment, then it is something which is spoken of as being consummated suddenly, unexpectedly, all at once. Meyer describes the use of proagousin "as though the future entering into the Messianic Kingdom were now taking place."³⁷ This is a keen observation, but his use of the subjunctive mood is unnecessarily weak. The facts demand the indicative. The future entering into the messianic kingdom is dependent upon and continuous with the entering into the kingdom of God "which has come upon you."³⁸

The Narrow Gate and the Narrow Door.

Matthew 7:13-14

Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. (14) For the gate is narrow and the way is hard, that leads to life, and those who find it are few.

Luke 13:24

Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able.

At the outset, there is an important critical problem which must be answered before we can use either of these passages as a basis for Jesus' theology of Crisis. There is a strong concensus of opinion among scholars that these two passages have reference to the same incident. The difference of opinion comes in regard to the explanation of the obvious differences between the two passages. Creed, Harnack and Easton

³⁷ Heinrich August Wilhelm Meyer, Critical and Exegetical Handbook to the Gospel of Matthew, Translated from the sixth edition by Rev. Peter Christie (Edinburgh: T. & T. Clarke, 1853), Vol. I, ad loc.

³⁸ Cf. Mt. 12:28 (Lk. 11:20); Mt. 10:7; Mk. 9:1 etc.

claim that Matthew is the more original, and that Luke is an abridged edition, an extract of Matthew.³⁹ Streeter is convinced on the other hand that Luke is the original form of Q and that Matthew has collated Q at Luke 13:24 with his own source.⁴⁰ Burney suggests that "Both Matthew and Luke may be original and accurate, our Lord having given the same teaching on different occasions in different form and setting" (BP-87, 88). This last possibility seems best to satisfy the evidence as we shall here outline it.

1) The beautiful antithetic parallelism of the following Greek text of Matthew 7:13-14 testifies to its essential unity and authenticity as it stands (Cf. BP-88).

πλατεῖα, ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς
 ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν
 καὶ πολλοὶ εἰσὶν οἱ εἰσέρχόμενοι δι' αὐτῆς
 ὅτι στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς
 ἡ ἀπάγουσα εἰς τὴν σωτῆρα
 καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν

2) Burney offers evidence that Luke 13:23-27 exhibits "the characteristic rhythm of the Hebrew Kina or dirge" (BP-137). For him this argues for the authenticity of the material as a word of Jesus, and its essential unity. Burney admits that the whole of this passage is not rhythmical. The

³⁹ CL-ad loc., BSE-ad loc., Adolph Harnack, Sayings of Jesus (London, 1908), p. 68.

⁴⁰ BHS-283. He omits hē pulē (v. 13) on the evidence of one Hesychian MSS, aleph, and Old Latin MSS, when all the rest of the Hesychian family, B, C, L, 33, retain it, as does Theta and the Vulgate. He points out that the Caesarean MSS, 544, omits hē pulē in v. 14, but this is certainly not conclusive when we see that the best Caesarean MSS, Theta, retains hē pulē in both vv. 13 and 14.

rhythm seems to be located within the self-contained units of this "String of Pearls," of which v. 24 is one unit (Cf. p. 42).

3) An examination of the sermon in Matthew 7:13-27 indicates that Matthew is writing with several sources before him, and that his method is to retain as much of the material of his several sources as possible. He repeats himself as if he had several sources saying the same thing, and in his carefulness not to omit any material, he includes it all. Matthew 7:16 is repeated in v. 20, v. 17 is repeated in v. 18, v. 19 is a verbal repeat of Luke 3:9b (Mt. 3:10b), Matthew 7:17, 18, 20 are repeated in 12:23. He inserts material which is not in the sermon in Luke; v. 15, and if our thesis is correct, vv. 13-14. Matthew changes Luke's version of Q by the addition of new material within a given unit: v. 22 and vv. 24-27. It is also possible that Luke has added to the Parable of the Two Houses (Cf. pp. 296 ff.). The point is that since Matthew, much more than Luke, is attempting to unite several sources in his version of the Q sermon on the Mount, we might well expect him to add new material not found in Q at 7:13-14.

4) Further evidence comes from a comparison of the word, pulē, gate, used in Matthew 7:13-14, and thura, door used in Luke 13:24. Pulē (7 00) is used in the Old and New Testaments in an overwhelming number of cases to refer to a gate such as one would find at the entrance to a city

or a temple or a palace. The picture which the word creates is of an imposing gate of great size. Figuratively it is used to refer to the gates of Hades and death.⁴¹ The picture in Matthew 7:13-14 would then be that of a great city gate at the end of a road. Thura (תִּירָא Aram. ܬܝܪܐ) on the other hand, refers to an entirely different kind of door, the door one would find on a nomad's tent or on a man's own house, a humble kind of door to which Jesus compared himself (John 10:7).⁴² It would seem then that in the narrow "gate" (pulē) of Matthew and the "door" (thura) of Luke, we have two entirely different pictures.⁴³

5) The final evidence that these two cannot be the same parable is that the main point of each is different. The Matthew parable says in effect that it is easy to go to destruction but difficult to gain "life." The effect of having two illustrations of narrowness and wideness, a "gate" and a "way," is to put the emphasis on the narrowness and

41 Cf. Is. 38:10; Ps. 9:14; 107:18; Mt. 16:18; Lk. 7:12; Acts 9:24; 12:10; 16:13; 3:10; Heb. 13:12; Wisdom 16:13; III Macc. 5:51; P Oxy. VI 892:9 (AD. 338) et al.

42 Micah 7:5. Cf. Gen. 18:1,2,10; 19:6,11; Mt. 6:6; 25:10; 24:33; 13:29; 27:60; Mk. 11:4; Lk. 11:7; 13:25; Jn. 10:7; James 5:9. The problem is complicated by the fact that the Hebrew equivalent of thura, תִּירָא, is often used to refer to a city gate (Is. 3:26; 13:2; Ps. 24:7) although the major use is as we have described. Further complications come when we see that the Targum regularly renders both kinds of doors, humble and pretentious, by תִּירָא, although in Sifre, Deut. 242 and Keth. 45:b (ref. to Deut. 17:5) we find תִּירָא used. Despite these complications, the overwhelming regularity with which thura is distinguished in the N.T. from pulē along the lines suggested argues strongly that Jesus made such a distinction, possibly using תִּירָא as the basis for pulē and תִּירָא for thura.

43 This evidence is strengthened by the fact that whereas the late MSS of the Lucian revision, representative of the (cont. on following page)

wideness, or the difficulty and ease of access. In Luke, however, it is not the narrowness of the door, but rather the "narrow door" as a whole which receives the emphasis. The point is that this door is the only valid entrance, but some will try to enter by another way, "and shall not be able." In view of all of the above we conclude that these two are different parables, the similarity of which can best be explained by the fact that it was Jesus who gave them both. ~~future within the present age or at the end of it.~~

We are dealing with these two parables as passages illustrating Jesus' call to "enter" the kingdom of God as it is in existence in the present age. There can be little doubt that in these two it is the kingdom of God which men are called to enter. Matthew identifies that into which one enters, v. 13, as "life," v. 14, and we have already shown that Jesus used "life" as a synonym for the kingdom at other points (p. 385). Luke identifies the object of entrance as salvation, v. 23, and we find at least one other occasion where salvation and the kingdom are equated (Mk. 10: 23, 26; Mt. 19:23, 25; Lk. 18:24, 26). Bultmann (FTG-162) and Loisy (ES-II-120 ff.) assume that the question in Luke 13:23 is a Lucan "redactional device," but this is not necessarily so. In Luke 12:41 we have noticed that Luke uses a similar device to introduce a parable which is in all probability essentially authentic (p. 58).

43 (cont. from previous page) later Greek Church (AWEF-GHSV, KYT, Omega, Pi) substitute pules for thuras in Lk. 13:24 in an obvious attempt to make it harmonize with Mt. 7:13-14, the earlier MSS (Aleph, B, D, theta, p. 45) retain the original thuras.

The important problem which we must consider here is whether this kingdom is "present" or eschatological. The internal evidence of both parables argues for a "present" kingdom. The present, active participles of Matthew 7:13-14, eiserchomenoi and euriskontes, and the present, passive participles of Luke 13:23, sōdzomenoi, indicate that life and salvation are things that are entered and found in the present tense. The future tzetesousin of Luke 13:24b could refer to a future within the present age or at the end of it. In either case the imperative agonidzesthe of v. 24a could indicate a "present" kingdom.

The contextual evidence of the Lucan parable also argues for a "present" kingdom. In v. 25 Jesus indicates that at the last day, when the master will rise up and shut the door, it will be too late to "strive to enter." If one is not already "within," then he must remain "without." The judgment consists simply in closing the door and in making permanent a condition that already exists.

A further line of evidence for the "present" nature of the kingdom in Luke 13:24 comes from its comparison with John 10:1-9. It is a rather surprising fact that this Lucan parable has really more in common with John, which deals with the "present" reality of the kingdom, than it does with Matthew 7:13-14. The following is the evidence:

Luke 13:24

Strive to enter

by the narrow door

Many ... will seek
to enter and will
not be able.

John 10:1-9

if any one enters by me, he
will be saved (v. 9)

I am the door (v. 9)

He who does not enter the
sheepfold by the door but
climbs in by another way,
that man is a thief and a
robber (v. 1).

1. We have already pointed out that the emphasis in Luke 13:24 is on the "narrow door" as the only way to enter that to which Jesus called those men, probably the kingdom of God. This is exactly the emphasis in John 10.

2. Luke 13:24 implies that there is another way to "enter in" which the "many" will attempt and will not be able. This is exactly what John observes. The "thief" and "robber" who climbs in by another way is obviously not going to be allowed to enter, or welcomed if he should manage entrance. 12

3. The "narrow door" of Luke has been variously interpreted as "the way of repentance and surrender to God" (ML), the acceptance of Christianity (BSE), "attachment to the lowly messiah" (GOD), all of which in effect say the same thing. This is exactly the point which John describes Jesus as making. Here is the exclusiveness of the Gospel. "No one comes to the Father, but by me" (John 14:6), for "I am the door." 1a

There is no question in this interpretation of John copying Luke or vice-versa. The suggestion is that Jesus used this figure in his teaching, and John and Luke have two versions of the basic idea, possibly used by Jesus in many different ways. Now the important thing about the Johannine figure for our discussion is that it describes the kingdom-sheepfold as a "present" reality. The close similarity between it and the Lucan parable argues that if Jesus clearly used the figure of the narrow door in this present sense on one occasion, he could have done so on others. The "present"

nature of the Johannine sheepfold is obvious from the fact that in 10:1 we see that some have apparently entered by the wrong way and are called thieves and robbers, implying that others have entered by the right way ... a completed action. To say that it is possible for men to enter the final kingdom without being worthy is to disregard the consistent Synoptic teaching concerning the Final Judgment. The seeming contradiction that unworthy people are said to enter the kingdom is resolved by the distinction which Jesus makes so often between the "visible" kingdom and the true or "invisible" one both of which exist in the present (Cf. pp. 303 ff.). The goats (Mt. 25:31 ff.), the foolish bridesmaids (Mt. 25:1 ff.), the tares (Mt. 13:24-30), the bad fish (Mt. 13:47-50), etc. are all examples of men who have entered the visible kingdom, but have refused to enter the true kingdom by the narrow door, and so receive the judgment of thieves and robbers.

There is much more evidence which illustrates the Synoptic concept of the "present" kingdom-Crisis. In Luke 11:52 (Mt. 23:13a) Jesus pronounces "woe" upon the lawyers who "did not enter" (we may assume this is the kingdom), and who "hindered those who were entering." The present participle eiserchomenos places this action in the present age (Cf. p. 438). In Mark 10:15 Jesus indicates the unity in his mind of the two ways of speaking of the "present" kingdom, as something which enters a man and into which a man enters: "whoever does not receive the kingdom of God like a child shall not enter it." In Matthew 16:19 it is possible to see the "keys of the kingdom"

as a criterion for entrance into the "present" kingdom similar to the "narrow door" of Luke 13:24. In all the above illustrations, the fact which reasserts itself is this: as men respond to the call to enter the kingdom, the imperative which is part of the nature of the kingdom as it is part of the nature of God, so do they judge themselves. Their judgment is: they either exclude themselves from the kingdom of God which is its own punishment, or they enter that kingdom, and so are already inside the door when it is closed at the final judgment.

b. The Kingdom-Crisis as an Eschatological Reality.

The Day of the Son of Man, Luke 17:22-37. Q-DG

And he said to the disciples, "The days are coming when you will desire to see one of the days of the Son of man, and you will not see it."

As in the Old Testament, so in the Synoptics, the eschatological Crisis is described by two figures which represent two phases of the Crisis, yet which are inextricably linked: the figure of the "day" of judgment, and that of the eschatological Messianic kingdom. One of the most explicit and authentic references by Jesus to the day of judgment is this section traditionally called the "Q Apocalypse." Even Dodd, whose thesis would profit most by the excision of this passage, is forced to recognize its validity as a word of Jesus.⁴⁴ As has been suggested, Dodd's method of dealing with this troublesome passage is to interpret "day of the Son of man" and "lightning," as

⁴⁴ The disjointed nature of Matthew at this point makes it obvious that Luke is the best representation of the Q Apocalypse (BHS-291). Dodd says with regard to this and other related passages, "It does appear that Jesus spoke in terms of current apocalypse of a 'divine event,' in which he would himself appear in glory as son of Man." (POK-102)

apocalyptic symbols expressing the "timeless quality" of the Crisis (POK-81 ff). We are forced to reject this provocative proposal for the simple reason that it does not agree with the textual evidence. This will become apparent in the Exegesis to follow.

Two questions face us at this point: what would the "day of the Son of man" have meant to Jesus' audience, and what did it mean to him? We find evidence for the answer to the first question from 4 Ezra 13:52:

Just as one can neither seek out nor know what is in the deep of the sea, even so can no one upon earth see my Son (or those that are with him), but in the time of his day.

This is an obvious reference to the future consummation of the Messianic kingdom and shows how the Rabbinic school of Shammai thought of the "day of the Son of man" sometime before 70 A.D.⁴⁵ It illustrates what is asserted by Moore, Otto, Dalman, Goguel, T.W. Manson and Bowman that "the Messianic interpretation of the phrase 'Son of man' was a pre-Christian discovery" (IOJ-125).

The important question is how Jesus himself used the term, "day of the Son of man." From a survey of the Synoptic uses of the phrase "Son of man," it becomes apparent that this was a title which Jesus applied to himself.⁴⁶ The phrase

45 KWB ad loc. This dating is according to AP II-552

46 So JM-144, 160; IOJ-125, 142 (Cf. POK-81 ff.). The phrase "Son of man" has been clearly analyzed by J.W. Bowman (IOJ-122 ff.). He points out two fundamentally different constructions involved in the Aramaic: bar nash or bar enosh (ܒܪ ܢܫܐ ܒܪ ܝܢܫܐ), and bar nasha or bar enasha (ܒܪ ܢܫܐ ܒܪ ܝܢܫܐ). The difference lies in the inclusion of (ܢܫܐ) (cont. on following page)

occurs on forty-three separate occasions in all four sources, and every time it is recorded as being on the lips of Jesus. He used the phrase as a synonym for "I" (Mk. 9:31; Mt. 17:22; Lk. 9:44). He used it in parables to refer to himself (Mt. 13:37). He used it on occasions when it seemed to imply special authority (Mk. 2:10; Mt. 9:6; Lk. 5:24). He used it to describe his own mission (Lk. 19:10). He seems to have used it at least once in the corporate sense of Daniel 7:13, 14 (Mt. 10:23)⁴⁷

Besides these more present and personal uses, Jesus is recorded as having used "Son of man" on thirteen separate occasions (if we include Lk. 17:22) with reference to the Parousia (Lk. 12:8; 12:40 (Mt. 24:44); Mt. 13:41; Mk. 8:38 (Lk. 9:26; Mt. 16:27); Mt. 19:28; Mk. 13:26 (Lk. 21:24; Mt. 24:30); Lk. 17:22-37 (Mt. 24:27, 37); Lk. 12:40 (Mt. 24:44); Mt. 25:31; Mk. 14:62 (Mt. 26:64); Lk. 18:8; 21:36; 22:69). It is in this eschatological use of the title "Son of man" that we find

46 (cont. from previous page) the article. When the second noun of the phrase does not have the article, the term is generic and means simply a man, or man as such. When the second noun does have the article, the phrase becomes a title, and may be translated as Dalman does, "The Son of man," or with T. W. Manson, "The Man" in a special sense to be determined by the context. "By the time the Synoptic Gospels came to be written, the distinction between the two constructions had so well established itself that the Gospel writers unhesitatingly transferred the distinction to the Greek. Bar nāsh, accordingly became anthropos (ἄνθρωπος) or ho anthropos (ὁ ἄνθρωπος), while bar nāsha was translated by ho hyios tou anthropou (ὁ υἱὸς τοῦ ἀνθρώπου) IOJ-124 ff. We find an excellent example of this distinction in Mark 2:27,28: "and he said unto them, 'The sabbath was made for man, (bar nāsh) not man (bar nāsh) for the sabbath; so the Son of man (bar nāsha) is lord even of the sabbath'" (So ICC-Lk. contra MMW ad loc.).

47 Cf. RM-254, TOJ-221, 222.

Jesus in closest accord with the contemporary Jewish view of the heavenly messiah. If the above evidence has any validity, the probability is that at Luke 17:22 Jesus was referring to himself in connection with the eschatological advent of the kingdom.

Hēmera. Another line of evidence comes from Jesus' use of hēmera elsewhere in the Synoptics. On ten separate occasions⁴⁸ Jesus is recorded as having spoken of a future day of special significance. There are five formulae which are used more or less interchangeably: "in the day" (five times), "in the day of judgment" (twice), "the day the hour" (three times), "in this day" (once), "in the day of the Son of man" (three times). In all of these the dominant idea seems to be that of a time of final judgment similar to what we have discovered in Jesus' use of kairos.

kai ouk opsesthe. The key to the meaning of this phrase lies in our identification of the "time" when these disciples "shall not see" one of the days of the Son of man. This time is determined by the preceeding phrases. Now the time which is stressed in v. 22b is not the day of the Son of man itself, but is rather that indefinite, future time when they "shall desire to see one of the days of the Son of man." Jesus is warning the disciples that the day of the Son of man will be delayed, and urging them not to let their impatience cause them to follow

⁴⁸ Mt. 7:22; Mk. 6:11 (Lk. 10:14; Mt. 11:22); Mt. 12:36; Mk. 13:32 (Mt. 24:36); Mt. 25:13; Mk. 14:25 (Mt. 26:29); Lk. 6:23; 12:46 (Mt. 24:50); Lk. 17:22, 24, 30; 21:34.

those who will be ready to point out the signs of the Parousia and to set a date for its arrival.⁴⁹

(23) "And they will say to you, 'Lo, there!' or 'Lo here!' Do not go, do not follow them." (24) For as the lightning flashes and lights up the sky from one side to the other, so will the Son of man be in his day.

wsper gar E astraphE. Further evidence for the identification of this day comes from the simile of lightning. We have seen that Dodd interprets the figure of lightning as symbolic of the "timeless quality" of the day of the Son of man (POK-108). We have suggested that this is a very obtuse meaning to attach to a fairly straightforward simile. At this point we can elaborate what we mean. As we see it, besides the possibility which Dodd has stated, there are three possibilities for the meaning of this simile: 1) The day will be as sudden, as unheralded, as unattended by warning signs as lightning.⁵⁰ There will be no time to say, "Lo here, lo there." 2) The day will be a universal event, seen everywhere at once, as lightning "lights up the sky from one side to the other." There will be no validity in trying to localize it as "here" or "there."⁵¹ 3) The day will be unmistakable. At that day

49 "Ye shall not see it" does not need to mean anything more than "Ye shall not see it at that time." (BSE-262). The same thought is expressed in 4 Ezra 13:52: "so can no one on earth see my Son ... but in the time of his day."

50 So ICC-Lk., RM-252, TOJ-267, BSE-ad loc. Easton places this as a subordinate meaning.

51 So Mont. ad loc., ICC-Lk., POK-84.

there will be no need for men to say "Lo here, lo there," for you will know beyond a shadow of a doubt that the day has come, even as you know when lightning has struck (BSE-ad loc.). Our choice as to which meaning we attach to astrape must await further evidence. We wish to point out that in every one of the last three possibilities, the day is a decisive point at the end of time, similar to the meaning of kairos (p. 229).

(26) "As it was in the days of Noah, so will it be in the days of the Son of man. (27) They ate, they drank, they married, they were given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all. 52

To what extent is the day of the Son of man like the days of Noah? We note first of all in Genesis 6:5-8:22 that God determined to destroy the earth for "behold, it was corrupt" (6:12). But there was one man who walked with God, and it was to this Noah that the mercy of the Lord revealed itself, and with whom God made a covenant for salvation. For our purposes we note three things about this story: 1) It describes the judgment of God, both in destruction and salvation; 2) there are no premonitory signs or even warnings to those who are to be destroyed; 3) the catastrophe involved "all flesh." It was to all intents and purposes a universal judgment. Now in the story as sketched in Luke 17:27, all three of these elements are present: judgment, a lack of a warning sign, and universality.

52 We have omitted v. 25 because it breaks the context and is of no importance for our argument. Easton's suggestion that v. 25 is a gloss because there is no parallel in Matthew and because of its close parallel with Luke 9:22 carries some weight, but cannot be final. BSE-ad. loc.

(28) "Likewise as it was in the days of Lot--they ate, they drank, they bought, they sold, they planted, they built, (29) but on the day when Lot went out from Sodom fire and brimstone rained from heaven and destroyed them all--(30) so will it be on the day when the Son of man is revealed.

The clarification of the nature of the day of the Son of man continues with reference to Genesis 18:16-19:29. Here we see that God has determined to destroy Sodom and Gomorrah "because their sin is very grievous." But two angels are sent to find if there are any, as Abraham has suggested, who might be righteous. Lot proves himself to be worthy of the warning which they come to give, so he is allowed to quit the city before destruction rains from heaven. Here again the same three factors which we discovered in the simile of Noah are present in that of Lot, both in the Old Testament and in the brief sketch of Luke 17:28-29: 1) This is a story of judgment upon sin, showing God's destruction of the many wicked and salvation of the few righteous. 2) It is a warning given to a few, but the majority receive neither warning nor premonitory sign of the catastrophe. 3) Although within a limited area, the destruction is nevertheless complete: "and he overthrew those cities, and all the plain and all the inhabitants of the cities, and that which grew upon the ground" (Gen. 19:25).⁵³

⁵³ We shall omit vv. 31-33 from our exposition at this point because the weight of evidence indicates that, although probably genuine material, they seem to be out of their original context: a) v. 21 follows Mk. 13:15,16 almost verbally. b) In Appendix A we show that this figure is part of Jesus' teaching regarding the destruction of Jerusalem rather than the Parousia. c) v. 32 "remember Lot's wife," adds to the impression that this is a warning of escape from a doomed city of Jerusalem (cont. on following page)

(34) "I tell you, in that night there will be two men in one bed; one will be taken and the other left. (35) There will be two women grinding together; one will be taken and the other left." (37) And they said to him, "Where, Lord?" He said to them, "Where the body is, there the eagles will be gathered together."

It seems generally agreed that here is a definite reference to the selective nature of the final judgment.⁵⁴ Those who will be taken, like Lot taken from a doomed city, will be saved. Those who are to be condemned are left, ignored, excluded from that fellowship to which the others are taken. Again we note three elements in the above passage which we have noted in the preceeding similes: 1) This is a description of God's judgment in a passage strongly reminiscent of the Parable of the Sheep and the Goats (Mt. 25:31-46). 2) The taking will be sudden, without warning, while men are in bed, while women are at work. 3) This separation will be universal. In answer to the question, "Where?" Jesus replied with a cryptic Jewish proverb (BSE-ad. loc.) to the effect that judgment will take place wherever "the body is," that is, wherever there

53 (cont. from previous page) rather than the day of the Son of men. d) Montefiore suggests that v. 33 is out of place since "the moment of the parousia is not a time in which life can be saved or won. The opportunity of choice has gone." (Mont. II, 1016). e) Burney notes that v. 33 is an example of antithetic parallelism, which suggests that it could have existed as a separate unit (BP-77). This suggests that Luke has conflated the Marcan and Q apocalypses at this point.

54 So ICC-Lk., EGT, BSE, CL, ML, Mont. ad loc. Dodd's claim that this has reference to the selective effect of the call of Jesus is an example of the absurdities to which "The-sis exegesis" will lead (POK-87).

are men to be judged.⁵⁵

We are now in position to answer the question posed earlier as to the meaning of the simile of lightning (v. 24), which in turn will give us our best clue to the meaning of the day of the Son of man (v. 22). It is significant that in the four passages which illustrate the nature of the day of the Son of man there are four elements which stand out. The first is especially emphasized in the figures of the men in the bed and the women grinding. The last three are present in the figure of the lightning, but all are present in the similes of Noah and Lot.

1) This will be a day in which God will judge the souls of men. He will separate the righteous from the unrighteous. 2) The day will be as sudden as a bolt of lightning, as unexpected as the flood to Noah's contemporaries, as unattended by warning signs as the fire and brimstone to the cities of Sodom and Gomorrah, or the selection to the men in the bed and the women grinding. Because of this, there will be no question of "Lo, here," or "Lo, there." 3) This day will be as definite and unmistakable as the lightning, as the flood, as the fire and brimstone, as the realization of men and women that they have been taken or left behind. There will be no need to say, "Lo, here," or "Lo, there," for all men will know

⁵⁵ So CL, BSE, Mont. ad loc. Dibelius' insistence that "we must reckon with the possibility that in the Church a certain paranetic character was given to puzzling metaphors by an explanatory sentence, or by introduction into special context," is of no value here. We have shown in chapter IV that the use of such cryptic explanatory phrases was Jesus' avowed and consistent practice.

that the day has come. 4) This will be a universal judgment, occurring wherever there are men and women to be judged, a judgment which cannot be localized with a "here" or a "there." It would only be idle speculation to attempt to say which one of these four elements received the strongest emphasis in the mind of Jesus at this point. The striking way in which all four keep recurring in the above passages argues strongly that all are present in his mind and each has its place. The figure of the day of the Son of man, as illustrated by the similes of lightning, Noah, Lot and the separation of the men and the women, is rich with the meaning given to it by a mind that has spent years of prayerful meditation on the subject. The one thing we must say without reservation is that the evidence argues overwhelmingly for the rejection of Dodd's thesis that "'the day of the Son of man' seems to refer to His ministry on earth" (POK-108), and the acceptance of the fact that this passage refers to Jesus' own return at the eschatological day of judgment, a definite point of time in a linear sense, a kairos of decisive significance in the plan of the eternal God of justice.⁵⁶

The Parable of the Ten Virgins, Matthew 25:1-14. M-D

One of the strongest of the Synoptic emphases on the eschato-

⁵⁶ The "creative element" in Jesus' conception of this "day" is true to type. He describes it, not in the Old Testament way as a physical drama enacted in Jerusalem, but as a spiritual reality in which the Messianic Son of man plays a central role. Cf. POK-83, n. 1, where it is shown in detail that the Old Testament "day of Jehovah" probably underlies this New Testament "day of the Son of man." Cf. above pp.234 ff. for the Old Testament use of this concept.

logical kingdom is this parable.⁵⁷ We maintain this in direct contrast to Dodd who finds it possible to give this parable an "application within the context of the ministry of Jesus" (POK-174).

All the vivid dramatic detail is intended only to emphasize the folly of unpreparedness and the wisdom of preparedness--preparedness, as I take it, for the developments actually in process in the ministry of Jesus (POK-172).

Our main criticism of Dodd is that he has erred at the point of "shallowness" in exegesis. For him there is no ethical or spiritual teaching here, no message of the kingdom, but merely a warning against impending events of a purely physical nature. As we shall show presently, this is a parable of judgment and the kingdom, a fact which Dodd has completely missed. He admits that "for the evangelist" this parable does refer to the eschatological kingdom; but he is so convinced on a priori grounds that there is no eschatological element in the teaching of Jesus that he refuses to consider that what he arbitrarily calls "the eschatological motive" of the later church could have been the motive of Jesus. He further resorts to "Development Exegesis" to show that the bridegroom of Matthew 25:1-14, the householder of Luke 13:25 ff., become the direct figure of the Lord in Matthew 7:22-23. The eschatological element of all of these has therefore, he concludes, been added by the church. There is nothing logical nor necessary about such a conclusion. Any development that took place need have done so in no other

⁵⁷ Cf. pp. 409 f. for critical issues.

manner than by the natural development of a basic theme within the mind of Jesus.⁵⁸ The only real evidence Dodd gives for his interpretation is that he finds it "possible" to so interpret the passage.

In view of the absence of any objective evidence for the invalidity of this as a parable of Jesus, perhaps the best way to decide its temporal nature would be to let the parable speak for itself. There are several direct hints that this is an eschatological parable of judgment. 1) In v. 5 the coming of the bridegroom is pictured as being delayed. As we shall see later in this chapter, this is the way Jesus was accustomed to warn his disciples against expecting an immediate Parousia. 2) The phrase emustaksan pasai kai ekatheudon suggests that this is a reference to death. We note that the bridegroom does not object to the sleeping. He seems to take it as a matter of course. The point is, were the young women prepared when they went to sleep? Katheudō (220) and its synonym koimaō are often used metaphorically to refer to death (Mt. 27:52; John 11:11; Acts 7:60; 13:36; I Cor. 7:39; 11:30; 15:6,18,20,51; I Thess. 5:10; 4:13-15; II Pet. 3:4). 3) mesēs de nuktos etc. (v. 6) carries on the same emphasis. There was a delay which brings into relief two further significant facts: the bridegroom came at the most unexpected time, and he came so suddenly that the virgins were unaware of his approach until the cry, "behold the bridegroom!" We note that these two factors are characteristic of passages

⁵⁸ For further consideration of this point Cf. pp. 505 ff.

describing the coming of the Son of man (Mk. 13:36; Mt. 24:39).

4) The shutting of the door and exclusion of the five foolish virgins (v. 10) identify this as a parable of judgment. It is in the failure to recognize this fact that Dodd commits his gravest error. This is not a parable of trite issues of warning in view of developments within the ministry of Jesus (POK-172). This is a parable concerning the eternal issues of judgment and destiny; a parable worthy of the cosmic mind of the Son of God. Furthermore, the judgment is final. Once the door is shut there is no more appeal. For those outside there is only darkness. For those inside there is the joy of the messianic banquet. Certainly it is clear that the very essence of this parable has to do with final judgment and the rewards of the eschatological kingdom.

5) A final line of evidence comes from the use of hēmerai in v. 13. This noun is used nineteen times in the Synoptics in all four sources in such a way as to suggest the time of the last judgment, much as the Old Testament יְמֵי הַיּוֹם in its highest messianic sense. Five different formulae are used more or less interchangeably in which the reference to this last day can be established certainly or with strong probability: a) en ek-einē tē hēmerai (Lk. 21:34; 6:23 (Q); Mk. 14:25 (Mt. 26:29); Mt. 7:22); b) en hēmera kriseōs (Mt. 12:36; 11:22,24); c) tēs hēmeras ... tes hōras (Lk. 12:46 (Mt. 24:50); Mt. 25:13 (?); Mk. 13:32 (Mt. 24:36); d) en tē hēmera autou (Lk. 17:24 -Q-); e) hē hēmera huios tou anthrōpou (Lk. 17:22,30 -L-). In all of the above passages at least one or more of the following ideas are

present: the suddenness of the coming; the command to watch; the kingdom of God; the final judgment. It would seem that these were elements commonly associated with the concept of the eschatological "day of the Lord" in Jesus' mind. Now what is significant for our purpose at the moment is the fact that all four of these concepts are present in the Parable of the Ten Virgins. This evidence would seem to give added weight to the conclusion forced upon us by all the above evidence, that this is indeed a parable of the eschatological messianic kingdom feast.

The Parable of the Closed Door, Luke 13:25-30 -Q-. We have already referred to this as a Q "string of pearls" (p. 42), which is strong evidence for the earliness of its literary form, and for its authenticity as a word of Jesus. We shall show in Chapter VIII that this is a parable of judgment. At this point we wish to point out that this parable refers to the eschatological judgment and kingdom feast, much as Matthew 25:1-14. The evidence is this: 1) The finality of v. 25, "When once the householder has risen up and shut the door," suggests that this refers either to death or to the final judgment. The facts that it is the householder, Jesus, who closes the door, that the closing will happen to many people at once and that the door is a common symbol of the final judgment (Mt. 25:1-14), suggest the final judgment. 2) The contrast between vv. 25-30 and v. 24, which we have identified as referring to the requirements for entrance into the present kingdom (pp. 255 ff). suggest that the former passage refers to the requirements for

entrance into the eschatological kingdom. 3) The coming of the "many" from east and west, v. 29 (Mt. 8:11), further indicates a final gathering into the eschatological kingdom.⁵⁹

The Parable of the Wedding Garment, Matthew 22:11-14. The following evidence seems to suggest that here we have a second parable (BHS-243), or part of a parable (TOJ-35, n.3), which was originally separate from the Parable of the Wedding Feast (Mt. 22:1-10): 1) The Parable of the Wedding Feast is complete at v. 10. This is supported by the fact that if we conclude the parable at v. 10, then The Wedding Feast follows exactly the same pattern as the two preceding parables in Matthew, The Two Sons (21:28-32) and The Wicked Husbandmen (Mk. 12:1-12, Mt. 21:33-41). They all three speak of the present kingdom with an invitation, a rejection and a punishment. We have already concluded, on other grounds, that these three seem to represent a Matthean "block of parables" gathered together out of context because of the similarity of their content.⁶⁰ 2) The focal points of the two parables, The Wedding Feast and The Wedding Robe, are different. In vv. 1-10 the wicked Pharisees who reject the invitation to the feast are the focal point of the parable. In vv. 11-14 it is to those who

Lk. 13:11-27 - Q), where at a final time we see who are within

⁵⁹ Harnack's argument that ekai in Lk. 13:28 is out of place and that the repetition of en tē basileia tou theou, vv. 28b, 29b, is unnecessary is well taken. We therefore take Matthew as the more original form of Q at this point. Cf. Adolph Harnack

⁶⁰ Cf. pp. 206 f. Another such "block" of parables is to be found at Matthew 24:45-25:46, Cf. p. 483. See also BHS-247 ff. for further discussion of Matthew's habits of collation.

respond to the call, to those within the kingdom feast, and especially to this one who is within this fellowship as an interloper, that the parable is directed. It seems that Jesus is speaking to the disciples. 3) In vv. 1-14 there are two acts of judgment: one on the invited guests who refuse the invitation, and one on him who accepts the invitation, but fails to fulfill the requirements of that invitation (Cf. p. 305).

Since we can safely conclude that these two are separate parables, it is not necessary to make the temporal reference of vv. 1-10 determine that of vv. 11-14. It is in fact possible to note one more contrast between these two parables: vv. 1-10 refer to the present kingdom, whereas vv. 11-14 refer to the kingdom as it shall exist in the eschaton. There are four clues that identify this as a parable of the eschaton: 1) the verb eiselthōn indicates a time at which the king came and before which he was not present in this special way. 2) The wedding garment as the criterion for being worthy or not worthy of remaining in the kingdom suggests such parables as The Sheep and the Goats (Mt. 25:31-46), The Net (Mt. 13:47-50), The Ten Virgins (Mt. 25:1-14), The Pounds (Lk. 19:11-27 -Q-), where at a final time men who are within the visible fellowship are judged on the basis of some technicality: being a good or bad fish, possessing oil, an increment, all of which stand for the criteria which indicate their worthiness to be taken into the final kingdom. 3) To skotos to eksōteron is a phrase used elsewhere by Matthew to describe

the final judgment (8:12; 25:30). The idea of darkness and exclusion is typical of Jesus' description of the final judgment (Lk. 13:28 -Q- ; Mt. 8:11 Mt. 15:12-14a; Lk. 12:41-46, 49-59 etc. Cf. Chapter VIII). 4) Ekei estai ho klauthmos, ho brugmos tōn odontōn is a phrase which occurs often to describe the negative side of the final judgment.⁶¹

In view of the typical Hebrew emphasis, it is a striking fact that Jesus is recorded as having said so little concerning the eschatological kingdom by itself. Aside from the above passages, his only other references to a strictly eschatological kingdom and judgment are found in the eschatological use of krinein (Lk. 19:22; Mt. 7:1 (Lk. 6:37), krisis (Lk. 10:12,14; 11:31-32; Mt. 12:36; 5:21-22) and krima (Mk. 12:40), the Parable of the Faithful and Unfaithful Servant (Lk. 12:41-46; Mt. 24:45-51), the Parable of the Great Feast (Lk. 14:15 ff.), in a Lucan addition to the Marcan Apocalypse (Lk. 21:31) and in Jesus' words at the last supper (Lk. 22:16,29-30).⁶² It should nevertheless be abundantly clear by now that if not the central element, the eschatological kingdom and judgment was at least a significant element in Jesus' cosmology of Crisis.

c. The Kingdom-Crisis as an "Eternal" Reality.

There is a great mass of evidence which indicates that for Jesus the kingdom-crisis transcended considerations of time and existed principally in the "Soterion," the eternal realm of the

61 Mt. 13:28,42,50; 22:13; 24:51; 25:30; 8:12; Lk. 13:28. Cf. p.284 for discussion of the problem connected with this phrase.

62 Cf. IOJ-221 where Bowman sees Lk. 22:16 ff. as a reference to the "symbol of the fellowship which will finally be the lot of those who attend the Kingdom banquet."

Spirit. This is best seen in those passages where the kingdom-crisis is referred to as being both a present and an eschatological reality.

The Parable of the Wheat and Tares, Matthew 13:24-30, 37-43.

"The kingdom of heaven may be compared to a man who sowed good seed in his field. ... (38) the field is the world, and the good seed means the sons of the kingdom;"

Jesus' usual practice was to begin his parables and sayings with the present and immediate and then lift his perspective to the future and universal. Such is his procedure in this parable. The "present" aspect of the kingdom is represented by the "sons of the kingdom" who are living as a fellowship of good seed in the field, which v. 38 identifies as "the world."⁶³ T.W. Manson objects to this interpretation (vv. 37-43) on the grounds that

"the field is the world" does not agree with the facts. The field of the activity of Jesus was Palestine. In the M program of the Mission (Mt. 10:5 f.) the field is Israel in the narrowest sense of the word. It does, however, agree with Mt. 28:18-20, which is early Christian dogma (MMW-486).

Manson obviously takes kosmos in its geographical sense, to mean either the geographical earth as compared with just Palestine, or all mankind as compared with the Jews. Thus he would be taking kosmos in the sense of $\chi \rho \alpha$, $\tau \eta \nu$ or $\tau \eta \nu$. This is only one possible source of kosmos, however. Dalman (Dal.wds.-167-177) points out that in the time of Jesus and shortly thereafter Rabbinic literature abounds with examples of the use of $\chi \rho \alpha$ for kosmos.⁶⁴ Almah has the distinct sense of time rather than

⁶³ The main issues of this parable, critical and exegetical, are dealt with in Chapter VII.

⁶⁴ Cf. especially p. 173. "to judge the world" ($\chi \rho \alpha \tau \eta \nu$) Targ. 2 Sam. 23:7. Cf. Jn. 12:47, Rom. 3:6 krinein ton kosmon.

of place, giving kosmos the sense of "this age" as opposed to a "future age," time as opposed to eternity. This at once opens up new possibilities for the interpretation of this passage and for the evaluation of Manson's objection. With Dalman's analysis in mind, let us examine the fourteen uses of kosmos in the Synoptics. Here we discover that instead of one rigid meaning for kosmos, there are probably two. First of all there are the instances that reflect the meaning of קִיּוֹם , יָמָיו and יָמָיו , making kosmos refer to the world in a geographical sense, in the sense of all mankind, or the land occupied by ta ethnē, keeping in mind the primitive Hebrew cosmology (Mt. 26: 13; 18:7; Mk. 14:9; 8:36 (Mt. 16:26; Lk. 9:25)). Secondly, there are instances that reflect the Hebrew עוֹלָם (Aram. ܐܠܡܝܬܐ), making kosmos refer to the world in the sense of time, age, in the sense of "this age" as distinct from the "age to come," in the sense of the physical world as distinct from the spiritual (Cf. pp. 237 ff.).

Turning to the parable as a whole, we note that the issues here are not the trite issues of geography, as Manson would have us believe, but rather eternal issues of the kingdom and of judgment. The point of the explanation is not that the kingdom is located in all the geographical world, but rather that it is growing on earth instead of in heaven, in the present age instead of in the age to come. The contrast is between the field and the eschaton represented by the harvest, the fire and the barn. When seen in this light, קִיּוֹם is demanded as the word underlying kosmos by the very nature of the parable. When seen

in the light of the eternal issues of the kingdom and of judgment, the issues which dominated the message of Jesus, Manson's objection disappears in the mists of "shallow" exegesis. The "present" nature of the kingdom in this parable is further urged by the imagery of the growing seed (So POK-186, Mont. II-640). The seed is sown and the grain stands as the fellowship of the "sons of the kingdom" long before the reapers are sent to make the final gathering.

Manson further objects to the authenticity of the parable on the grounds that it is merely a variation on the words of John the Baptist in Matthew 3:12 (TOJ-37, 38, 222). It is true that there is a slight verbal similarity (sunaksei ton siton autou eis tēn apothēkēn), and a similarity in the picture of the final judgment as a harvest where the wicked are burned and the righteous gathered into a barn. There are, however, important differences between the two. In the one, the picture is of the messiah holding a fork in his hands winnowing the wheat from the chaff at the final judgment. In the other, the picture is of the Son of man sowing seed, of Satan sowing weeds among them, and of the reaping by angelic reapers, rather than by the messiah. Actually, the differences far outweigh the similarities. There are four possibilities to account for the similar material: a) Manson's suggestion that this is a variation on Matthew 3:12. The great differences between the two militate against this suggestion. b) Matthew 13:24-30 is the original and Matthew 3:12 is a reading back of original words of Jesus into the words of John. There is some rather striking evidence to support this possibility (Cf. p. 424). c) Jesus knew that John spoke thus about him and so he

followed John's usage. That fact that Jesus and John had knowledge of what each was saying about the other supports this suggestion (Cf. Mt. 9:14; 11:2 f; Mk. 2:18; 11:30; Lk. 7:18 f.).

d) This idea of the judgment harvest came to both John and Jesus as a common heritage from the Old Testament. There is much evidence to support this suggestion (Cf. Is. 41:15-16; 5:24; 10:17; 33:12; 47:14; 66:15-16; Jer. 12:13; 51:33 etc.). As further support for this last idea, we note that Isaiah 41:15-16 is traditionally taken as a reference to the messiah as judge (Del-II-157), and that the figure of the tree bearing fruit of Isaiah 5:1-7 has a parallel both in the words of John and in those of Jesus (Mt. 3:10; Mt. 21:33-41). Of all the possibilities for interpreting the similarity between Matthew 3:12 and Matthew 13:24-30, it would seem that Manson has chosen the one that is the most negative of result and the most lacking in supporting evidence.

(30) "Let both grow together until the harvest; and at the harvest time I will tell the reapers, Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn." ... (39) ... the harvest is the close of the age, and the reapers are angels.

(40) Just as the weeds are gathered and burned with fire so will it be at the close of the age. (41) The Son of man will send his angels, and they will gather out of his kingdom all causes of sin and all evildoers, (42) and throw them into the furnace of fire; there men will weep and gnash their teeth. (43) Then the righteous will shine like the sun in the kingdom of their Father.

Here is the second pole of this parable, the further dimension of Jesus' perspective. The harvest is obviously a reference to the last judgment. The negative side of the judgment in both the parable and the explanation is represented by burning and exclusion. The positive side by the figure of the "barn"

in the parable, and that of "the kingdom of their Father" in the explanation. If the explanation in vv. 37-43 is correct, then we can interpret the "barn" as the eschatological kingdom (Cf. Mont. II-644).

At this point we must face up to the important critical problem regarding the validity of this explanation. There are four considerations which argue that this explanation is not authentic: 1) Dalman objects to sunteleia---aiōnos as a word of Jesus because Matthew is the only one of the evangelists to use the phrase (Dal.wds.-155). Allen suggests that it is characteristic of Jewish and especially of apocalyptic literature (ICC-Mt. ad. loc.). 2) Kaminon to puros is another phrase in this explanation which occurs only in Matthew. 3) Ho klauthmos ho brugmos tōn odontōn is another phrase used most often by Matthew. On the basis of this typical Matthean language Dodd counsels us to "forget" this passage.⁶⁵ 4) The striking similarity between the explanations of the parables of the Tares and The Net (Mt. 13:49-50) argue that the explanation is not authentic. There are twenty-eight words, including the above three phrases, reproduced verbatim in both parables. The similarity in content is also striking. They are both parables of judgment, of the kingdom, of a separation of good from bad within the fellowship of the present kingdom.

Taken at face value, these objections seem insuperable. There are, however, certain mitigating factors which must be

65 POK-183-184. So also ES I-782; MMW-486-487; RMM-121.

taken into consideration in deciding the merits of the explanations of both parables. 1) In examining the use of sunteleia aiōnos we note that it occurs three times in M (13:39,40; 28:20), and once in a Marcan context (Mt. 24:3; Mk. 13:4). In this last instance Matthew has changed Mark's sunteleisthai into sunteleia tou aiōnos. There are three things significant about these facts: they show Matthew's fondness for the phrase, sun---t---ai---; they show that Matthew at least at one point has used this phrase to render accurately the Marcan verb, sunteleisthai (to complete, finish, bring to an end, the verbal root which underlies Matthew's favorite sunteleia);⁶⁶ they give added evidence that Jesus did use an Aramaic word which would underlie Mark's sunteleisthai and Matthew's sunteleia. We further note the evidence that Jesus used expressions synonymous with Matthew's sunteleia aiōnos such as telos (Mk. 13:7; Mt. 24:14; Lk. 21:9), en hēmera kriseōs (Mt. 11:22,24; Mk. 6:11 (koinē pm.)); Mt. 12:36), en tō aiōni tō ershōmenō (Mk. 10:30; Lk. 18:30).⁶⁷

2) Granted that kaminon to puros is a phrase peculiar to Matthew, nevertheless the idea of eschatological fire, which it portrays, is common to the teachings of Jesus (Cf. pp. 534 ff.)

3) A survey of the use of ho klauthmos ho brugmos tōn odontōn in the Synoptics reveals the following facts: The phrase occurs on six different occasions: three times in M (Mt. 13:42; 50; 22:13), two times in a Q setting where either Matthew has added the phrase or Luke has omitted it (Mt. 24:51; 25:30), and

⁶⁶ Cf. Appendix A.

⁶⁷ Dalman gives some examples of sunteleia to aiōnos in Rabbinic literature. Bar. Apoc. 54:21; 69:4; 83:7. (Dal.wds.-155).

once in Q where both Matthew and Luke preserve the phrase (Mt. 8:12; Lk. 13:28). This last fact tends to strengthen the possibility that this phrase, four out of seven times in a Q setting, is not so much added by Matthew as omitted by Luke, at least in these Q instances. The activity of the Evangelist is that of a selector. It is entirely possible that the above phenomenon is a result of this fact. Matthew exerted his selective rights in preserving this phrase. Luke observed his in omitting it except on one significant occasion. This evidence is not final proof for the validity of this phrase as a word of Jesus, but it gives us pause in disposing of it as easily as do Manson and others.

4) We note the similarity between the parables of The Tares and The Net, but we also are aware of the fact that it was Jesus' practice to tell twin parables, and it was Matthew's practice to gather these twins together in the same literary context, especially at this point. The parables of The Mustard Seed and The Leaven (Mt. 13:31-33) and the parables of The Pearl and The Treasure (Mt. 13:44-46. Cf. also Mt. 13:52) are cases in point. What seems obvious is that Matthew 13:24-52 is a section where Matthew deliberately gathered Jesus' twin parables.

5) Further mitigating factors are that this explanation is entirely within the spirit of Jesus' teaching elsewhere about the final judgment (Chapter VIII), and that he was accustomed to explaining his parables to the disciples.⁶⁸

68 Cf. Chap. IV. Note here that Matthew is careful to indicate, as is Mark, that the audience changes between vv. 24 and 37.

In summation of the above, we admit the possibility that the wording of the parables of The Tares and The Net have influenced each other, but in view of the many mitigating factors, this is not at all a necessary position. Those who insist that it is are going beyond the evidence. Furthermore, it seems probable that the three phrases dealt with above are entirely within the "ideational" orbit of Jesus' teaching and could very well be within its "verbal" orbit. Finally, the above considerations do not demand the invalidity of the explanations of these two parables, since, as we have seen, the explanations give the natural and logical application demanded by the parables themselves.⁶⁹ In the Parable of the Tares it is therefore legitimate to see the eternal supra-temporal nature of Jesus' concept of the kingdom of God, involving as it did both the present age and the eschaton.

The Parable of the Dragnet, Matthew 13:47-50. -M-

"Again, the kingdom of heaven is like a net which was thrown into the sea and gathered fish of every kind; (48) when it was full, men drew it ashore and sat down and sorted the good into vessels but threw away the bad. (49) So it will be at the close of the age. The angels will come out and separate the evil from the righteous, (50) and throw them into the furnace of fire; there men will weep and gnash their teeth.

Before we can decide on the interpretation of this parable, we must first discuss the problem of its authenticity. T.W. Manson claims that "v. 47 is a genuine parable of Jesus: the rest [vv. 48-50] is Matthean embroidery" (MMW-490). Manson bases this dictum first of all on his claim that "The interpretation (vv. 49 ff) does not fit the parable. In the parable it is the

69 Cf. p. 537 where this statement must be qualified.

fishermen themselves who sort the fish. That is, the missionary disciples of Jesus." Furthermore, says Manson, "it is very curious missionary work which wins people only in order to reject them immediately they are won" (MMW-489). He then goes on to base his interpretation on the strength of the hypothesis of Rudolph Otto that vv. 48-50 represent Matthean allegorizing just as in the Parable of the Tares (KGSM-126-127).

First of all, let us dispose of Rudolf Otto's "hypothesis." We have noted in the preceeding section that there is every reason to believe that the verbal and ideational contents of the explanations of these two parables are essentially those of Jesus. By now it ought to be clear that the charge of allegorizing, so often made against the Evangelists, should carry no real weight in sober criticism. The weaknesses of Jülicher and the Form-Critics become Otto's weakness at this point.

Manson's argument that the interpretation distorts the picture of the parable is more valid evidence, if true. To establish this claim, Manson lays great stress on the "fishermen" who supposedly cast the net into the sea, and gather the fish onto the beach. The lengths to which he must go to establish his point is well illustrated by the tenuous nature of this first bit of evidence. We note that in v. 47 blētheisē is passive and has no expressed subject. The net was thrown. That is all. We are not told by whom. Again in v. 48, anabibasante\$, kathisantes, suneleksan and ebalon are all aorist plural with no expressed subject. In view of the fact that the parables of The Tares, The Mustard Seed, The Leaven, The Treasure and The Pearl,

all in Matthew's account of this lakeside discourse, each have the subject of the action definitely expressed, it seems strangely significant that such is not the case in The Parable of the Net. If, as Manson indicates, the fishermen are so important, why are these verbs in vv. 47-48 not given subjects? We suggest two factors of significance which we induce from this evidence: first that apparently the subjects of these verbs, for the purpose of the parable, are not important; secondly, the "roughness" of style, which the above lack creates, is strong evidence for the absence of editorializing on the part of the Evangelist. Certainly the temptation would have existed to supply subjects for these verbs. This would indicate that Manson is going beyond the bounds of the evidence in using non-existent subjects as the basis of his argument.

Furthermore, we wonder how Manson can say so confidently that the implied subjects of the above verbs represent the missionary disciples, and on the basis of this seemingly indisputable fact, claim that the rest of the parable is "an irrelevancy," which does not fit his interpretation. Surely this is an example of "arbitrary" exegesis, symptomatic of the unscientific chaos into which modern exegesis has fallen (Cf. Chapter III). For one thing, the parable does not say that the agent that cast the net and those who gathered it and sorted the fish are one and the same. Actually the logic demands these as different agents. En note eplērowthē suggests a lapse of time between the throwing and the gathering, suggesting an entirely different situation and a different subject. If the parable was intended to teach that vv. 47 and 48 have the same subject, it

is strange that such was not indicated. Moreover, the only available evidence argues that if we must identify the one who threw the net into the sea, we would be forced to designate, not a disciple but Jesus himself. We have shown that the parables of the Net and the Tares are twin parables. "The man" who cast the seed is "the Son of man" (v. 37). With all the other similarities between these two parables, there is excellent reason for seeing a similarity in the subjects of the decisive action, Jesus himself.

Manson's interpretation is based on his assumption that pantos genous (v. 47) states the theme of the parable. It is our conviction that this is not the case. The theme of the parable centers rather on the word sagēnē. Let us first of all note certain peculiarities of form which run consistently throughout this whole discourse as reported in Matthew 13:24-50.

- v. 24 ὁμοίωθ^ς ἡ βασιλεία τῶν οὐρανῶν
ἀνθρώπῳ σπείραντι καλὸν σπέρμα
- v. 45 ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
ἐμπόρῳ ᾧ τῶντι καλοῦς μαργαρίτας
- v. 31 ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
κόκκῳ σινάπεως ... ἑσπείραν
- v. 33 ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
σύνῃ ... ἐνέκρυσεν
- v. 44 ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
θησαυρῷ κεκρυμμένῳ
- v. 47 ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
σαγῆνῃ βλεθείσῃ

In the above six parables the initial phrase homoia estin hē basileia tōn ouranōn is followed immediately by the word or phrase which is the central element, the theme, of the parable. In each parable there are three elements: a person, an action and the object of an action. A man sowed good seed; a man sowed mustard seed; a woman hid leaven; a man found treasure; a merchant sought goodly pearls; someone cast a net. In the first two parables above, the Tares and the Pearl, the subjects of the action, anthrōpos and emporō, are placed immediately after the introductory phrases. In the parable of the Tares, it is plain that the comparison to the kingdom is contained in the whole action introduced by anthrōpos (p. 280). In the parable of the Pearl this is not so certain, but there is a distinct suggestion that the kingdom is not compared to a man or to a pearl so much as to a man seeking goodly pearls, that is to the entire action. In contrast to this, we note that in the remaining four parables the objects of the action, kokkō sinapeōs, zumē, thēsaurō, sagēnē, are placed in the position of greatest emphasis, immediately after the introductory phrase homoia estin hē basileia tōn ouranōn. In the parables of The Mustard Seed, The Leaven, and The Treasure, there is the distinct suggestion that the point of comparison is not so much the action as it is the inherent nature of the object of the action. Mustard seed begins small and grows to great proportions. The kingdom is like that. Leaven has the property of changing the whole complexion of the loaf. The kingdom is like that. A treasure is of inestimable value. The kingdom is like that. It would seem that,

following exactly the same construction, sagēnē would follow the same pattern of interpretation. Not in the action of throwing the net, but rather in the inherent nature of the net itself lies the point of comparison with the kingdom. A net gathers and selects some fish from others. The kingdom is like that. A net encloses a group of fish for a purpose. The kingdom is like that.

That sagēnē, and not pantos genous, is the crux of the comparison with the kingdom is further supported by the fact that whereas the note of universalism struck by pantos genous is not struck again in the parable, the theme indicated by sagēnē occurs again and again. Sagēnē is the subject of eplērōthē and the object of anabibasantes in v. 48. The sifting, gathering, selecting nature of the net is the theme of the explanation in vv. 49-50.

Now it is possible to understand the fallacy of Manson's objection that this parable teaches a "very curious missionary work which wins people only in order to reject them immediately they are won" (MMW-489). Manson has missed the main point of the parable and so the depth of its meaning. This is not a parable of the universal nature of the kingdom, but rather a parable of the judgment nature of the kingdom. Sagēnē, not pantos genous, is the crux of the kingdom comparison. Seen in this light, the parable holds together beautifully as it stands, as an illustration of the kingdom as an instrument of a Crisis which is both within and at the end of time.

The evidence that v. 47 represents a "present" Crisis is this: 1) As we have said, there is good reason for understanding Jesus himself as the implied subject of the verb blētheisē. 2) This parable is recorded as having been given to the disciples (TOJ-68). We have noted elsewhere that it was Jesus' common practice to identify the main characters of his parables with his immediate audience (Chapter IV). This would suggest that the "fish" who are caught up in the kingdom net represent those disciples. 3) This is a twin parable to that of the Tares, wherein we have seen that the seed which is cast into the field represents the present kingdom as a growing, developing fellowship within the present span of history. 4) The essential nature of a net immediately suggests the kingdom of God as an instrument of present judgment because of its existence as a vehicle of cohesion. It binds fish into a "catch." It creates a "fellowship" of fish. It is the one thing, besides merely being fish in the ocean, that the fish have in common. The kingdom of God is like that: a cohesive fellowship of those bound together by virtue of what they have in common, the kingdom. Furthermore, a net is an instrument of selection. It selects some fish from all the others in the sea.⁷⁰ The kingdom is like that.⁷¹ Upon the acceptance or rejection of its claims, men include or exclude themselves from its fellowship.⁷²

⁷⁰ It is mute testimony to the essential accuracy of the text that some later "allegorizer" has not added the obvious touch to bring this parable "into line" with that of The Tares: "the sea is the world."

⁷¹ So ES I-787; Millar Burrows, An Outline of Biblical Theology (Philadelphia: Westminster Press, 1946) p. 150; Butterick, op. cit., p. 38; POK-188-189.

⁷² For other e.g. of the selecting nature of this call to the kingdom, Cf. Mk. 10:17-22; Mt. 8:20; Lk. 9:60, 62. Cf. Chap. VI.

5) Further evidence for this kingdom net as an instrument of judgment comes from the Old Testament. In the LXX sagēnē is used most often to translate the Hebrew סָנֶנֶת which has two meanings: net, and something which is dedicated to God. This second meaning usually refers to something consecrated to God. in the sense that this consecration involves its destruction because of hostility to God (BDB). This word then has definite overtones of God's judgment upon those who are rebellious against him.⁷³ In Ezekial 32:3, סָנֶנֶת is used as the instrument of God's judgment in a way that strongly suggests the imagery of the Parable of the Net: "Thus saith the Lord Jehovah: I will spread out my net upon thee with a company of many peoples; and they shall bring thee up in my net." The prophet then goes on to say that Jehovah will wreak terrible destruction on the pharaoh. If this image was in the background of Jesus' mind, it is significant that the purpose of the net has been reversed according to Jesus' own purpose. In Ezekiel the net is an instrument of selection for destruction. In Matthew, the net is an instrument of selection for salvation.⁷⁴

6) Holtzmann, Loisy (ES I-787) and Dodd (POK-187) all see a strong connection between this parable and Mark 1:16-17, "Follow me and I will make you fishers of men." Rather than being

⁷³ Cf. Is. 34:5 סָנֶנֶת "my curse to judgment." Also Is. 43:28; Zech. 14:11; Mal. 3:24.

⁷⁴ The fact that the LXX translates סָנֶנֶת here by diktoun is unimportant, for elsewhere in the LXX diktoun and sagēnē are used interchangeably for either an actual fishing net or for a metaphorical net. Cf. Ezek. 12:13; 17:20; Hos. 7:12; Hab. 1:15.

evidence that in our parable Jesus is saying that the disciples cast the net, what this shows is that Jesus did use the imagery of fishing to describe the selective call to the present kingdom.

We have shown that v. 47 refers to the selecting nature of the present kingdom. Vv. 49-50 obviously refer to a judgment to occur at "the close of the age." If this is so, there must be a chronological break between v. 47 and the rest of the parable. That this is so is shown by en hote eplērōthē, v. 48. This indicates that the gathering in of the net and the sorting of the fish will take place at the end of an indefinite period: in the fullness of time. We will show at a later point that this judgment of the fish within the net is merely another example of Jesus' warning to the disciples that there will be a final separation of the good from the bad within the visible kingdom (p.303).

When seen in the light of the above interpretation, this parable takes on eternal significance. This is a parable expressive of the very nature, the justice, of God. The kingdom is not offered to pantos genous indiscriminately. The point is that the kingdom is offered to all who submit to the claims of the kingdom which are consistent with the eternal imperative of the nature of God. Furthermore, in Jesus' mind at this point, judgment is an eternal process, going on now, and climaxed at the eschaton. When seen in the light of God's eternal judgment, there is no problem of contradiction between v. 47 and vv. 48-50. It is only when we try to limit one of the parables of the Cosmic Christ to the requirements of an arbitrary skepticism that the resultant shallow interpretation involves contradictions.

The Parable of the Two Houses, Matthew 7:24-27 (Lk. 6:47-49) Q-DG

"Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock; (25) and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. (26) And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand; (27) and the rain fell, and the floods came, and the winds blew and beat upon that house, and it fell; and great was the fall of it."

A further example of the continuity of the "present" and eschatological aspects of the Crisis is this parable of the Two Houses.⁷⁵ We see it primarily as a parable of crisis because it satisfies the three conditions of the Crisis. Basic to the parable is the imperative that obedience must follow the hearing of the word. When the presence of God in the word of God comes near to men, they are confronted with the imperative to obey. This imperative brings a choice, and the two sides of the parable represent the two possible alternatives to this choice, obedience or disobedience. There follows then the third element of the Crisis, the result. The man who obeys is like a house built on a rock, which will endure. The man who disobeys like a house on the sand, which will perish.

There are two decisive points in this parable: the point where the man builds a house, symbolic of the spiritual condition which is the result of, and the necessary condition for his response to Jesus' words, and the point where the flood beats upon the house with the consequent endurance or destruction of the house. It is our contention that these two points represent the

⁷⁵ We agree with T.W. Manson (MMW-353), Easton (BSE ad loc.) and J.M. Creed (CL ad loc.) that the evidence points to Matthew as the best representation of the original Q parable.

same present and eschatological Crises discovered in the Parable of the Dragnet. The evidence for the present nature of the Crisis is this: 1) Homoiōthēsetai (vv. 24, 26) locates the building of the houses within the present age when it is possible to obey or disobey Jesus' words.⁷⁶ 2) Luke 6:46, "Why do you call me 'Lord, Lord,' and not do what I tell you?" unmistakably links the houses of the parable and pas (v. 24) with the audience. 3) Both Matthew and Luke include this parable in a block of Q material which compares two types of men and seems to be definitely audience-centered: "thorns" and "thistles," (Mt. 7:16, Lk. 6:44), good and bad trees (Mt. 7:17-19, Lk. 6:43), good and bad men (Lk. 6:45, Mt. 12:35).

The reference to the eschatological Crisis is not so clear, but we feel it is nonetheless present. The evidence is this: 1) The first Crisis involved a choice where it was possible to either obey or disobey. The second decisive point of the parable, the storm, is a time of testing where there is no question of choice, but only of endurance or destruction. This satisfies the conditions for the final judgment.⁷⁷ 2) Matthew obviously considered this to be an eschatological parable. In 7:19 he adds the word about eschatological fire, and in 7:22, just preceding this parable, the phrase, "in that day." The heightening of emphasis at vv. 25a and 27a shows

76 Cf. Mt. 16:18 for another metaphorical reference to a man as a rock. Peter's confession is the rock upon which his future life as a disciple will be built.

77 See above, pp. 263 ff.

that in the figure of the storm Matthew sees the eschatological judgment. The question raises itself that if Matthew includes eschatological material at vv. 19 and 21 and Luke does not, perhaps he is incorrect in supposing this parable to have an eschatological element. The force of this suggestion is mitigated by the following factors: a) We have seen elsewhere that although Matthew obviously is more concerned about eschatology, this is not necessarily an unjustified concern. At one point at least the evidence indicates that instead of Matthew adding eschatology to Q, Luke has omitted it (p. 538). b) It is as possible to see this storm as an eschatological event in Luke's version of the Q parable as it is to see it in Matthew's.

Perhaps the best solution to this problem is to place the emphasis of this parable where it belongs, not on eschatology, but on the "eternal present," on the "soterion" which embraces both the present and the future Crises. In the present age, as men respond to or reject Jesus' call to the kingdom, so do they become like houses on a rock or houses on the sand. By their response they judge themselves, and so when they face the eschatological storm of Crisis, they are already self-judged, like those at the final judgment who are already sheep and goats, already good and bad fish, already wise and foolish virgins (Mt. 25:37-46, 13:47-50, 25:1-13). Seen in this light, judgment is an eternal process, embracing all of time.

The Parable of the Unforgiving Servant, Matthew 18:23-35
M+D
We have already identified this as a parable of judgment, illustrative of both the love and the wrath of the God of justice

(p. 185). At this point we wish to show that this is also a parable which demonstrates Jesus' comprehensive cosmology of Crisis. The judgment is both present and eschatological.

We have said that the indebtedness of the man to the king is illustrative of man's relationship to the God of justice. He stands under the debt of sin which is his initial exclusion from God. The imperative which underlies this Crisis is for the man to come back into full fellowship with his king, into a state of worthiness to be a real doulos, back into the kingdom of God. The requirement is that the debt of his sin must be paid, the chasm of self-exclusion must be bridged by an acceptance of the Lord's demands. Because of this debt, the man is brought to judgment. We have already noted that there is a contrast between the two halves of this parable, vv. 23-28 and vv. 28-35. We have noted that there are two scenes of judgment, one in each half of the parable. It is our suggestion that this contrast is carried on by the contrasting chronology of the two judgments. The first refers to the Crisis within time, the second, the Crisis at the Eschaton.

The evidence for the present nature of the first Crisis is this: 1) The man is placed under heavy sentence, and then in v. 25, because of his entreaties, is forgiven and receives another chance. This certainly cannot be the final judgment, for it is Jesus' teaching elsewhere that it is not pleading that will decide the issue at the final bar of judgment, but rather the fruits of righteous living (Cf. Chapter VII). Forgiveness on God's part occurs within the temporal sphere while there is still time to make amends. When men stand before the

Lord at the final judgment there is no question of repentance and forgiveness, but only of justice in the light of what men have already made of their lives. 2) After the servant is forgiven, he is then free to go out and sin against his fellow servant. Again, when Jesus talks of final judgment, the outcome is punishment or reward, not a chance to go out and sin again. 3) The punishment is directed in the first instance not only against the man, but against his wife and his children as well. Jesus' teaching elsewhere is that eschatological punishment devolves on the sinner alone, but it is common experience that sin and its punishment within the temporal sphere falls not only on the sinner, but usually on his loved ones as well. There seems to be little possible doubt that what is referred to in sunarai logon (v. 24) is the judgment of God which occurs on the plane of history.

In contrast to this, in v. 32 we find an entirely different kind of judgment. The evidence that here we have a future judgment is this: 1) The punishment is directed only against the servant. His family is not mentioned. This serves to heighten the contrast between the two judgments. 2) There is no question here about repentance, forgiveness or another chance. Punishment is the only issue of this judgment scene. This judgment has a finality about it which is entirely lacking in v. 24, a finality which is typical of eschatological judgment.⁷⁸ We note the quickness and ease with which Jesus

⁷⁸ V. 34, "till he should pay all his debt," does not weaken this thesis. It need mean no more than that the punishment
(cont. on following page)

changes from consideration of the present Crisis to that of the Eschaton. The obvious reason for this is that they both form part of a continuous pattern for him. God is eternal. His truth is timeless. His kingdom and judgment stand above, outside and within time. His call to the kingdom and the other aspects of the Crisis occur at every moment of time and in every phase of eternity.

The Parable of the Laborers in the Vineyard, Matthew 20:1-16. Here is another parable that shows the kingdom in this same dual perspective of present and future. The present kingdom can be easily identified as the vineyard (ampelōn) to which men are called (Cf. pp. 472 ff.). Having located men within the present sphere of kingdom activity, Jesus then shifts his temporal perspective to the "evening" (v. 8), at which time men are called and rewarded. In this case it is possible to equate the final kingdom of God, certainly the one central element of eschatological reward, with the dēnariōn which all received in the evening, irrespective of length of service.⁷⁹

Instructions Concerning the Evangelistic Mission, Luke 13:23-30. Here we find a connected series of direct sayings which illustrate the same point. We have already shown (pp. 42 ff.) that this section represents a Q "string of pearls."

78 (cont. from previous page) ment should be a fitting one, which could be final destruction as well as anything else. It is possible that "then his lord summoned him" refers to death, but then it is entirely possible that the eschaton begins at death. We shall develop this theme in a later chapter. If this be our interpretation, our thesis of the dual nature of the chronology of Crisis at this point still stands.

79 Cf. pp.472 ff. for evidence substantiating these assertions.

This indicates that the various elements of this string had a close proximity to each other at a very early time, and very possibly at the time of the original utterance. In v. 24 that into which one is urged to enter by the "narrow door" can be shown to be the kingdom in its present, historic reality (p. 260). The temporal perspective then abruptly shifts in v. 25 with the phrase, "When once the householder has risen up and shut the door ...". Here is a picture of the final judgment. The kingdom into which men entered before the Eschaton becomes the kingdom in which men already are or are not. At the shutting of the door some are inside (those in the kingdom during its historic phase) and some are outside, irrevocably condemned to darkness (Cf. p. 504). Here again is testimony to the continuity of the present and eschatological kingdom in Jesus' mind. They are the same kingdom, in one case present and possible of entry, and in the other case final and impossible of entry.⁸⁰ From the above evidence it should be clear by now that the concept of the kingdom of God is indeed the central element in Jesus' cosmology of Crisis. Furthermore, it should be clear that for the Synoptic record of the teaching of Jesus, the kingdom is sometimes spoken of as strictly present, sometimes as strictly future, and sometimes as both present and future. We feel that we have adduced sufficient evidence to say with T. W. Manson:

⁸⁰ Cf. also the Parable of the Seed Growing Secretly. The present kingdom is represented by the growing seed, the eschatological kingdom by the harvest (Mk. 4:26-29).

There is no point in asking whether it the kingdom is present or future, just as there is no point in asking whether the Fatherhood of God is present or future. It is something independent of temporal and spatial relations (TOJ-135). 81

The key to the whole understanding of the kingdom lies in this great fact that the kingdom is a description of the realm of the spiritual presence of God, the higher plane of Jesus' cosmology, an eternal, objective reality which is present at every moment of time and eternity, and which for each life has two chronological points of special significance: the point at which the kingdom enters that life, or that life enters the kingdom, and the point at the end of the age when, for that life, the kingdom is consummated.

3. The Crisis "within" the kingdom. We have been discussing the nature of the kingdom as the central element of Jesus' cosmology of Crisis. At this point it is necessary to add further dimensions to this kingdom-picture by bringing to sharper focus one aspect of the kingdom which has been constantly asserting itself throughout our discussion. Jesus often spoke of a judgment to occur within the general limits of the kingdom, indicating that some who were apparently within the kingdom, the spiritual realm of God, actually were not. This would tend to indicate that the dualism at the heart of Jesus' cosmology car-

81 For further support of this position Cf. BJW-51; KGSM-161; Vincent Taylor, Jesus and His Sacrifice, (London: Macmillan Co., 1948), p. 9; S.D.F. Salmond, The Christian Doctrine of Immortality (Edinburgh: T. & T. Clark, 1897), p. 298.

ries over into his view of the kingdom. This would suggest that there are two realms within that which is loosely called basileia: the realm represented by those who only look like sons of the kingdom, and the realm of those who are in all reality sons of the kingdom. At this point we shall present the evidence to this effect.

The Parable of the Net, Matthew 13:47-50. M-D

Earlier in this chapter we pointed out that this parable centers around the figure of the "Net" which represents the kingdom of God in its present, visible manifestation (p. 287). We further pointed out that there are two judgment scenes in this parable, a present Crisis where some are gathered into the net and others left outside, and an eschatological Crisis where the good fish are gathered into "vessels" and the bad are thrown away. We noted one other fact of significance for this point, namely that this parable is given to the disciples.

The significance of these facts for our discussion is this: First of all, when coupled with the fact the Jesus regularly identified the central figures of his parables with his audience, the fact that this parable is given to the disciples prompts us to look for some identification between the disciples and the central figures of this parable. We need no lengthy argument to see the good and bad fish in this capacity. Furthermore, the facts that the "net" stands as the symbol for the present, visible kingdom and that at the final judgment there will be a separation between the good and bad fish within this

kingdom net clearly identifies these two groups. The identification of "good" and "bad" as dikaioi and ponēroi in v. 49 gives us the key to their difference. They are both groups of fish who to all outward appearances are the same. During the era of the net, the present age, no attempt is made to separate them, but at the end of that era a definite separation is made, about which there seems to be no question. The basis of that separation is the "essential soundness" of the fish, a moral criterion.⁸² Some whom one might think are worthy since they are fish in the net, apparently are not because they are not "good" fish. So within the net there will be a further separation at the last judgment.

The Parable of the Wedding Robe, Matthew 22:11-14. M-DG (?)
There has been much discussion as to whether this is a separate parable or part of the Parable of the Wedding Feast (Mt. 22:1-10). There is not much to go on, but what evidence there is seems to suggest that this is a separate parable, directed to a different audience.⁸³ It is possible that this was given at the same time as the Parable of the Wedding Feast, but this must remain in the realm of pure conjecture. The evidence is this: a) Matthew habitually conflates blocks of material hav-

82 In the New Testament, sapros can have either a material or a metaphorical meaning of rottenness (AS). "According to Phryn., sapros was popularly used instead of aischros in a moral sense" (EGT-133). Cf. Mt. 7:17; 12:33; Lk. 6:43 for Jesus' use of the word underlying sapros in this sense. Cf. p. where we show that v. 49 is an authentic part of the parable.

83 So BHS-243. Cf. TOJ-35, n. 3. Manson suggests that this represents part of an originally separate parable.

ing similar themes.⁸⁴ This opens up the possibility that such could be the case at this point. b) The two preceding parables, The Two Sons (Mt. 21:28-32) and The Wicked Husbandmen (Mt. 21:33-46; Mk. 12:1-12), each contain three elements: an invitation, a rejection, a punishment. According to this pattern the Parable of the Wedding Feast (Mt. 22:1-10) should be complete at v. 10. c) We have already shown that vv. 1-10 refer to the present kingdom (pp. 204 ff.). We shall show presently that vv. 11-14 refer to the eschatological kingdom-Crisis. This suggests a break between the two sections, 1-10, 11-14. d) The focus, and so the audience, seems to have changed between these two sections. We have identified these as the priests and Pharisees of Jesus' audience (p. 207). In vv. 11-14 the focus is upon those who accepted the invitation, those within the general kingdom fellowship, but who did not possess the proper qualifications for being there. This does not sound like the position of priests or Pharisees, but rather like that of those who were disciples in appearance only.

We have said that vv. 1-10 refer to the present kingdom (p. 205). At this point we note a shifting of temporal perspective in vv. 11-14 which places the emphasis of the parable of the Wedding Garment on the Eschaton. There are three clues to this fact. a) At v. 11 the phrase, "But when the king came in to look at the guests," indicates a lapse of time

84 Cf. BHS-247. Cf. ...,

between the filling of the hall with guests and the coming of the king. The verb eiselthon is often used with regard to the Parousia (Cf. pp. 510 ff.). b) The facts that the king came in for the purpose of looking at the guests, that his first action was to single out the man who was not properly attired, and that his decisive, punitive action indicates that this kingdom fellowship had reached a stage where unworthy men could no longer reside in it, all point to this action of the king as that of judgment and the time as that of the Eschaton, the time at which the good are decisively and finally separated from the bad. c) The phrases, "outer darkness" and "weeping and gnashing of teeth," are typical eschatological phrases (Cf. pp. 537 f.).

The enduma gamou seems to have been the criterion for residence in this eschatological fellowship. We are not told what this stands for, but whatever it is, it is the decisive factor. It is that which distinguishes the one man (who may well symbolize a group of men) from the others. It seems most logical to see in this decisive figure of the wedding robe the symbol for those who are within the spiritual, as well as the physical, kingdom fellowship, the symbol of the Spirit of God which has entered in sovereignty into the lives of those allowed to remain in the kingdom feast (Cf. pp. 354 ff.).

One further fact must be noted. The guests are already in the banquet hall when the king arrives. The unworthy man is expelled, but the rest stay where they are. For them the final judgment seems to be merely a confirmation by the presence

of the king in a new way of the fact that they are already at the kingdom feast. In other words, here again is a final judgment within the fellowship of the apparent kingdom which existed before the final Crisis.

The Parable of the Pounds, Luke 19:11-28; Matthew 25:19-28. Here the final judgment is represented as a king returning from a far country to reckon with his servants.⁸⁵ Some have gained an increment on the entrusted pound while others have not. The increment is the criterion by which they are judged. On this basis the king distinguishes two groups within the fellowship of douloi, which represents the present kingdom. Some are "good servants," others are "wicked servants." On the basis of Jesus' constant identification of the douloi of his parables with the disciples of his audience, and especially with the "sons of the kingdom" (Cf. pp. 144 ff.), a ponēros doulos is a contradiction in terms. He is a member of the "pseudo" kingdom, but not of the spiritual kingdom of God. Again a judgment is predicted which will take place within the present visible kingdom.

The Parable of the Unforgiving Servant, Matthew 18:23-35. M-D. In this parable there are two foci, the present kingdom represented by the douloi and the final judgment, represented by the delivering of the wicked servant to the tormentors.⁸⁶

⁸⁵ Cf. pp. 447 ff. for full treatment of this parable.

⁸⁶ Cf. pp. 185 ff. for full discussion of this parable.

Within the service of the king there are two classes of servants, differentiated on a moral, spiritual basis. The facts that only the one servant is under a debt to the king, that the bulk of the servants repudiate the unforgiving servant as being unworthy of his office, and that the king calls him a double ponere, emphasize this differentiation.

The Parable of the Ten Virgins, Matthew 25:1-13. Jesus is again speaking of the final judgment to occur within the present, visible kingdom. The central figures, the parthenois, can be identified with the disciples of Jesus' audience. The parable is given to them (Mt. 24:3), and we have seen that it is Jesus' usual practice to identify the central figures of his parables with those of his audience (Cf. 127). On another occasion Jesus identifies himself as the bridegroom and his disciples as "wedding guests" (Mk. 2:19-20). This is a parable of the kingdom (v. 1) and we have shown that the evidence points to the identification of the wedding festivities with the final kingdom (Cf. pp. 272 ff.). Now these virgins are especially invited to the wedding. They seem to have a special place in the wedding and they all seem to expect to enter into the wedding feast. Furthermore, it is on the basis of the oil and the light coming from it, which they already possess at the time of the coming of the bridegroom, that they gain or forfeit entrance into the eschatological feast. This means that at the time of the coming of the bridegroom there is already a fellowship of those who are alike as to calling, outward appearance, name, position and expectation, but that there is one essential way in which

differ, the possession of the oil and the light. It is difficult not to see here the same teaching as in the above passages. Here is the fellowship of the disciples, the present, visible kingdom, who approach the Eschaton already possessing or failing to possess the essential criterion which identifies them as members of the true, spiritual fellowship, namely the light of the Spirit of God (Cf. p. 400). On the basis of this distinction there will be a final judgment within the visible fellowship.⁸⁷

The Parable of the Wheat and Tares, Matthew 13:24-30.

There are two kinds of plants growing ⁱⁿ the field. They are identified as "sons of the kingdom" and "sons of the evil one" (v. 38). The field is identified as the world (v. 38), and the kingdom (v. 41). The field of growing plants would then represent the kingdom in its present existence.⁸⁸ The facts that the field was sowed by the "Son of man" (v. 37), that it was sowed

87 The idea of the "Church" as the bride of Christ is of course common to Pauline (II Cor. 11:2; Eph. 5:25) and Johannine (Jn. 3:29; Rev. 19:7) literature. So MMW-535. Cf. Hos. 2:19; Is. 54:6; 62:5 for God as the bridegroom of Israel. Jeremias makes the point that there is no reference in the Old Testament or Jewish literature to the Messiah as bridegroom (Jer.-31). This need not deter us from making such an identification here. As we have pointed out elsewhere, Jesus' Messianic consciousness was not limited by traditionally recognized Messianic ideas (Cf. p. 105). He associated himself with non-messianic passages, with Old Testament prophets, and with God Himself (Cf. Lk. 19:44; pp. 595 ff. *), and he constantly adapted Old Testament and extra-testamental figures to his own needs. There is therefore no reason why he could not have adapted the symbolism of the bride and bridegroom to his own special needs. Indeed the figure of Israel as God's bride is especially applicable to the new relationship between Jesus and his disciples.

88 Cf. above for discussion of kosmos in its temporal sense, and the parables as illustrations of both the present and future kingdom.

with "good seed," (v. 24), that the servant is so surprised at finding tares among the good seed, indicating that the field was intended for only the "sons of the kingdom" (v. 38), and that the tares are automatically seen to be out of place in the field, all strengthen the impression that this is a description of the divided state of the present kingdom (Cf. pp. 280 ff., pp. 432 ff.). The point is that here within the visible fellowship of growing plants are two kinds of plants, closely resembling each other yet vitally different: different in origin, different in inner construction, different in destiny.⁸⁹ "At the close of the age" a separation will

⁸⁹ The word, zizania has as its Talmudic equivalent, zooniyn (זוןיין), a kind of darnel not readily distinguishable from wheat. Cf. W.M. Thomson, The Land and the Book (New York: Harper & Brothers, 1860), Vol. II, pp. III-III2. T. W. Manson objects to the authenticity of this parable on just the grounds which we have been observing. He maintains that this evidence that the body of disciples is already a "corpus permixtum" presupposes a state of affairs which had not yet developed at the time when the parable is supposed to have been originally given, but had begun to develop at the time of the Gospel compilation (TOJ-222). This objection has two great weaknesses: a) It is entirely possible that the kingdom had come in some lives during the ministry of Jesus. We object strongly to those who attempt to fix some definite time (the confession of Peter, the Cross, the resurrection, Pentecost, etc) when the kingdom first came. For Jesus, the kingdom was a thing which came within the heart of each individual when that person fulfilled the necessary conditions of faith and commitment (Cf. Chapter VII). For some it came slowly, like a seed growing, for others suddenly, like finding a treasure in a field, but for each it was a personal thing. If this is so, then attempts to fix a definite "first time" are fruitless. It was a growing, developing thing, coming at different times in different hearts. Jesus' remarks to the returning Seventy, "rejoice that your names are written in heaven" (Lk. 10:17-20) suggests that some had already entered the kingdom fellowship. b) The second weakness of Manson's argument is even more damaging. Manson is assuming that Jesus could not have foreseen or would not have wanted to forewarn the disciples about what would surely develop (cont. on following page)

be made within the visible fellowship on the basis of a distinction which already exists.⁹⁰

Contained within all the above is a strong warning against resting at ease within the present kingdom. One may be only in the visible or pseudo-kingdom and so be like a bad fish, an improperly attired guest, a servant who has produced no increment, a bridesmaid without the necessary oil, a goat instead of a sheep, a wicked servant, a contradiction in terms, an apparent member of God's present spiritual kingdom without the essential possession of God's spirit which is his kingdom within, and so stand under his final condemnation. Jesus constantly warned his disciples in this way against imperfect discipleship. One of the scenes within which a final judgment selection is to operate therefore is this visible kingdom fellowship.

C. Misunderstanding of Jesus' Cosmology

Before we can conclude this discussion of Jesus' cosmology of Crisis, it will be necessary to come to grips with a critical problem upon which much of modern New Testament theology hinges. Did Jesus predict an immediate Parousia or did he

89 (cont. from previous page) within the incipient church. The evidence is to the contrary. "Behold, I have told you all things beforehand," says Jesus on one occasion to the disciples (Mk. 13:23; Mt. 24:25). He is constantly warning them about misunderstanding him on the subject of the Parousia (see below), and as we are seeing in this chapter, he warns them many times of just this "corpus permixtum." Finally, Jesus constantly warned the disciples of the eschatological judgment which Manson no doubt would admit. If Jesus could foresee this event, why must we maintain that he could not foresee the judgment that would take place gradually in this life? The absurdity of such a requirement is obvious.

90 Another example is the Parable of the Faithful and Unfaithful servant (Lk. 12:41-46; Mt. 25:45-51). Here there is a contrast between two kinds of douloi who will be judged at the final coming of the Lord (Cf. pp. 510 ff.).

not? It is almost universally held today that he did predict the coming of the eschatological kingdom within the lifetime of some of his disciples.⁹¹ It is our conviction that this interpretation of Jesus' eschatological message is based upon a completely inadequate investigation of the Synoptic evidence, upon the misinterpretation of some and the ignoring of other sources of information.

As we see it, there are two main possibilities. Either Jesus predicted an immediate Parousia, and therefore was mistaken, or else he did not so predict but rather warned against such an idea. If we accept the former possibility, then there are several things we must logically do. We must assume that the Evangelists are right in creating the impression of an immediate Parousia. We must assume that Jesus was mistaken with regard to one of the most central elements of his whole ministry. We must assume that his teaching regarding the kingdom of God was essentially apocalyptic in character. We must interpret certain Synoptic passages in what Manson calls "their simple and natural interpretation" (TOJ-278). If on the other hand we accept the latter possibility, then we must conclude that the Evangelists have misinterpreted Jesus. We must hold that not all of the sources of the Gospels misunderstood Jesus on this question. We must believe that at times the Evangelists recorded better than they understood. We must at times go beyond the "simple and natural interpretation" of certain

⁹¹ So TOJ-278; ML-111. "Wendt speaks of this as 'manifestly presupposed,' Bousset says 'it cannot be denied,' Charles regards it as 'proved beyond question.' (William Fairweather, The Background of the Gospels, Edinburgh: T. & T. Clark, 1908, p. 298). Cf. RM-247.

passages to a more difficult interpretation. It is our belief that the former set of assumptions is inadequate on every count, and that only in this latter group of postulates can we arrive at the truth of the matter.

(a) First of all let us deal with those passages where Jesus seems to teach an immediate Parousia. This is a cosmological question, so our investigation will deal with both the time and the nature of the kingdom in these passages. It is our intention to show that Manson's so-called "simple, natural interpretation" is not the meaning of Jesus' words at these points. Jesus' message in the passages we shall discuss, as in most of what he said, is neither "simple" nor "natural," but rather difficult to understand, and "supernatural." It is in keeping this fact in mind that we shall avoid the shallow exegesis upon which the belief in an immediate Parousia is so often based.

Mark 9:1 (Matthew 16:28; Luke 9:27)

And he said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power."

Anyone dealing with this question of the immediacy of the Parousia must first decide the import of this verse. The principal issue here is with regard to the nature of the kingdom of God and the meaning of its coming in power. In general there are two schools of thought with regard to this question: those who identify the kingdom with the Parousia, and thereby see here an unfulfilled prophecy,⁹² and those who identify the kingdom with

⁹² "The conclusion thus appears to be that Jesus expected the consummation of the Kingdom to take place at some time in
(cont. on following page)

some occurrence or reality within history.⁹³ It is our considered opinion that the truth of the matter can only lie within the confines of this second group.

Our first clue to this problem comes from our previous discussion of the nature of the kingdom. We have seen that Jesus not only speaks of the kingdom as an eschatological reality, but also as a present, spiritual reality, and most characteristically as an eternal, supra-temporal reality whose time element has not only the characteristics of time in its "horizontal" nature, but in its "vertical" nature as well (Cf. p. 228). This at once opens up the possibility, which we believe to be the actuality, that the kingdom in its supra-temporal, "vertical" nature is what is referred to in Mark 9:1.

There is some help which can be gained from the verb, eleuthuian, although it presents a very complicated picture. Manson renders this perfect participle as if it were a present progressive, "coming" (TOJ-278). Bowman objects to this rendering and follows Dodd in giving the verb a past, punctiliar or completed force: "There are some of those standing here who will not taste death until they have seen that the kingdom of God has

92 (cont. from previous page) the immediate future, and that this expectation was not realised ... The church had to readjust its ideas in order to avoid the necessity of saddling Jesus with an unfulfilled prophecy" (TOJ-278, 247). So also Meyer, Weiss, Holzmann, William Manson (ML-111), Gould (ICC-Mk.), Allen (ICC-Mt.), Swete, etc.

93 Some suggestions usually made are: the transfiguration, the resurrection and ascension, Pentecost, the spread of Christianity, the internal development of the Gospel, the destruction of Jerusalem and the confession of Peter. Cf. ICC-Lk., RM-250, POK-53.

come with power."⁹⁴ A. T. Robertson, on the other hand, points out that a perfect participle can have either a present or a past sense, depending on the context.⁹⁵ This would indicate that the time reference of elēluthuian would depend on the nature of the kingdom, as referred to in this context, rather than vice versa. The matter is further complicated by the fact that, as Moulton says,

The line between the aorist and the perfect is not always easy to draw ... The aorist of the event just passed has inherently that note of close connexion between past and present which is the differentia of the Greek perfect ... A perfect was increasingly used as the language grew older, as a substitute for what would formerly have been a narrative aorist ... especially in the vernacular is this so..." (MPro-141).

The two verbs geusontai and idōsin give elēluthuia a certain future reference, but only in the sense that at an indefinite future time, "some" of those who have not tasted death will see something: that the kingdom has come, or is coming, or comes. The point is this: in view of the temporal indefiniteness of the Greek perfect participle, any argument based on it is necessarily inconclusive. We cannot say categorically that it refers to a completed past action, a punctiliar present action or a present progressive action exclusively. Furthermore,

94 "It is true that the perfect may at times stand for the present tense, but I know of no justification for rendering it as a present progressive. In any case, it would appear to be begging the question to insist on its being so rendered here." (RM-250). Cf. POK-53.

95 "The time of the Perfect Par. is relative, not absolute ... It may be coincident with that of the principal verb... but by suggestion the act may be represented as completed before that of the principal verb and so antecedent action." (A.T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research, Nashville: Broadman, 1934, p. 909-910. Cf. MPro-147).

the future tense of geusontai and idosin gives us no indication per se as to the length of time between the moment Jesus spoke those words and the time when "some" should "see." Nevertheless, the very temporal indefiniteness of these verbs, especially elēluthuian, does give us some indication, however inconclusive, of the temporal nature of the kingdom at this point. It tends to indicate that for him the kingdom as the spiritual presence of God transcended considerations of time, and it was in this "vertical" sense that he was speaking in Mark 9:1. The kingdom is past, present and future, even as the Spirit of God is past, present and future. At Mark 9:1, therefore, he is saying that at some future date "some" of those who are still alive will see that the spiritual realm of God's presence "has come" into the world, and is still coming into the world. There is no necessity for indicating more exactly the moment when the kingdom enters into this kosmos, for it enters it at every moment of time and eternity.

A further clue to the meaning of basileia here comes from a logical consideration suggested by Plummer (ICC-Lk.) He points out that Mark 9:1 could not refer to the Parousia because Jesus implies that "some" will taste death after seeing the kingdom come. To speak of someone dying presumably a natural death after the Parousia makes nonsense of the finality of the Parousia as Jesus was wont to describe it. The Parousia is the day of judgment after which physical death will have no meaning.

There can be no thought of basing an argument on the literary context here. It is true that Mark 8:38 refers to the Parousia (Cf. p. 513), but it is also true that there is a definite break between v. 38 and 9:1, indicating a lapse of time in the same discourse, or a separate unit which has been joined to the discourse at v. 38. The phrase kai elegen autois indicates this. This phrase and its equivalents constitute a typical Marcan formula for introducing a new idea or an entirely new discourse.⁹⁶

One of the strongest clues comes from considering closely the meaning of tines and idōsin. The point is that a selection will be made as to who will see the kingdom and who will not. What we are concerned about is the standard upon which this selection is to be made. There are two possibilities as we see it: the standard of death, that is those who are not dead at this future indefinite time will see, which makes that future moment the moment of death; and a more spiritual standard, the emphasis being on idōsin rather than on geusōntai thanatou. This latter possibility would mean that the time of "seeing" the kingdom come and the time of death would be different. Either meaning is entirely possible as the words stand. Now there is strong evidence that Jesus was accustomed to use the figure of "seeing" with regard to the spiritual perception necessary to understand the parables, which was in effect an indication of the activity of the Spirit within a life, the first

⁹⁶ Cf. Mk. 4:13,21,26,30,35; 6:31; 10:11; 12:43,35,38; 13:2,4; 14:27,32. There are cases at 7:27,29; 14:30 where this does not hold, but these are the exceptions rather than the rule.

step to the full coming of the kingdom within that life.⁹⁷ Coupled with the other indications that the basileia here referred to is that eternal, vertical realm of the Spirit of God which comes into a life even as that life comes into it, here is strong argument that what Jesus means in Mark 9:1 is that at some future time, "some" of those before him will have the spiritual perception and spiritual "reception" to see the kingdom coming in their own lives, or in the lives of others, and this will occur before they die. This interpretation places the emphasis not on external, physical considerations of death, but rather on internal, spiritual considerations of "life," certainly Jesus' main emphasis throughout the Gospels.

There is no contradiction of the above interpretation of Mark 9:1 when we consider it in relation to the parallels, Matthew 16:28, "the Son of man coming in his kingdom" and Luke 9:27, "the kingdom of God." Streeter and Bowman point out that Luke, with his omission of "with power" intends to equate the "kingdom" with the "church," the present, inner, spiritual fellowship of basileia.⁹⁸ Furthermore, as T. W. Manson, Bowman and others have pointed out, "Son of man," as Matthew uses it here, often has a "corporate" meaning synonymous with "the church" or with basileia in its present, spiritual sense.⁹⁹

⁹⁷ Cf. pp. 121 ff. Cf. Mt. 13:13,14,15,17; Mk. 4:10-12; 8:18; Lk. 11:33; 2:26-27; etc.

⁹⁸ RM-252, BHS-520-521.

⁹⁹ "Matthew here, like Luke, means that the establishment of the church is the equivalent of the kingdom of God coming with power; and both in turn may be expressed by the words,
(cont. on following page)

To conclude this discussion of Mark 9:1 let us apply the pragmatic canon to the dilemma which Manson gets himself into through his exegesis of this passage (TOJ-282). He states at one point that eschatology is so important that the very character of a religion is determined by its eschatology (TOJ-244). By his exegesis of Mark 9:1 he concludes that Jesus predicted an immediate eschaton, and so was mistaken. This means that Manson has in effect said that Jesus was mistaken with regard to the most characteristic and important feature of his entire religious belief. No wonder Manson feels compelled to take the defensive (TOJ-282 f). This clarifies the issue somewhat and we see that the point is not whether Jesus was infallible (so Manson), but rather whether he was mistaken with regard to this one issue, perhaps the most central and important issue of his whole message. Common sense tells us that, however possible, this is not likely. And most important of all, careful exegesis tells us that it is certainly not the case, at least in so far as Mark 9:1 is concerned.

99 (cont. from previous page) "the Son of man coming in his kingdom." (RM254). Cf. TOJ-211 f. Manson would seemingly not agree with our exegesis of Mark 9:1, but this demonstrates an inconsistency in his argument. If he would apply to his exegesis of Mark 9:1 conclusions with regard to the Son of man (TOJ-211 f) and his insight that "The kingdom of God in its essence is the reign of God, a personal relation between God and the individual ... there is no point in asking whether it is present or future, just as there is no point in asking whether the Fatherhood of God is present or future ... it is something independent of temporal and spatial relations" (TOJ-135), he would not have arrived at the dilemma which he faces when he is forced to ask, "Is Jesus infallible?" (TOJ-282).

Matthew 10:23

"When they persecute you in one town, flee to the next; for truly, I say to you, you will not have gone through all the towns of Israel, before the Son of man comes."

Albert Schweitzer lays great emphasis on this passage. in establishing his thesis that Jesus predicted an immediate Parousia. We have suggested (p.87) that this is at best a weak support for such a thesis. We must now demonstrate this fact in detail. Matthew 10:1-42 is a long discourse containing Jesus' instructions to the twelve regarding the Evangelistic mission. In this passage Matthew has conflated in rather disjointed fashion sections of both Mark and Q. In these forty-two verses there are six possible references to the day of judgment and the Parousia.

a) "The kingdom of heaven is at hand," v. 7. In the light of our discussion above of the present nature of the kingdom (pp.248 ff.) it is not necessary to see here anything but that present, spiritual presence of God which is always " at hand" and especially so in the "word" of the kingdom.

b) "It shall be more tolerable on the day of judgment for the land of Sodom and Gomorrah than for that town." v. 15. This is undisputably eschatological, but its force as an indication of the meaning of v. 23 is mitigated by the fact that whereas Matthew has been following Mark 6:8-9, which is definitely non-eschatological, he suddenly departs from Mark and adds v. 15, which is Q material (Lk. 10:12) and which gives the Marcan material an eschatological coloring.

c) "But he who endures to the end will be saved." v. 22b. This appears to be eschatological, especially in Mark 13:13,

but this eschatological force is destroyed by two factors. This phrase need mean no more than that he who endures to the end of persecution will find salvation for his soul, which is the meaning that Luke gives it (Lk. 21:19). Secondly, the fact that this is a passage from Mark 13, a notorious collation of material out of context for the purpose of linking certain immediate events with the Parousia (Cf. Appendix A), merely adds to the impression that Matthew is trying to heighten the eschatological sense of this instruction to the twelve.

d) "fear him who can destroy both soul and body in hell." v. 28. This is a Q section which is better preserved in Luke 12:1-12 and which makes no attempt to give this saying an eschatological coloring. Furthermore, the injunction to "fear" is a "present" rather than an eschatological injunction (Cf. pp. 395 ff.).

e) "but whoever denies me before men, I also will deny before my Father who is in heaven." v. 33. As we have already shown, this refers to Jesus' "present" cosmological dualism, not to the eschaton (pp. 238 ff.).

f) With regard to Matthew 10:23, the only remaining passage with a possibly authentic eschatological meaning in this context, we note the following: 1) The Q passages which Matthew is following (Lk. 10:3-12; 12:1-12; 9:2-5) and the Marcan material, with the exception of Mark 13 (Mk. 6:7-13), all have a definitely non-eschatological sense in Mark and Luke, but receive an eschatological coloring in Matthew. 2) Matthew follows Luke 10:3-12, but at Luke 10:11b he omits the phrase, "nevertheless know this, that the kingdom of God has come near."

He follows Mark from Matthew 10:17-22, but significantly adds v. 23, which is not found in Mark and which has certain similarities to Luke 10:11b. This phenomenon has prompted Bowman to remark that the "suggestion is very tempting that this again is Matthew's version of the Q passage and is to be explained by the equation, Son of Man = kingdom of God" (RM-254). He makes this observation in view of this same identification which Matthew has made at 16:28 (Mk. 9:1) (RM-253 ff).

In conclusion, we interpret this data to mean that Matthew believed that the Parousia was to come within the lifetime of some of the disciples.¹⁰⁰ He created this impression in 10:1-42 by collating material from various sources, mainly Mark and Q, which material originally did not possess this eschatological connotation. This means that Matthew gave an eschatological coloring to 10:23b which it did not originally possess as a word of Jesus, if such it were in its present form. At best, Matthew 10:23 is a poor support for the theory of an immediate Parousia. What evidence it does give supports the opposite view.

Mark 14:62

And Jesus said, "I am; and you will see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven."

Bowman has made a good case for his interpretation of this passage and we shall merely summarize his argument to show that this verse is not a valid basis for the thesis that Jesus predicted an immediate Parousia. He points out that this saying is based on two Old Testament passages:

100 Cf. BHS-520 ff.; RM-253.

Psalms 110:1, The Lord said to my lord: "Sit at my right hand, till I make your enemies your footstool." (RSV) (Cf. Mk. 12:36).

Daniel 7:13, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him.

The former passage, when applied to Jesus, yields an intelligible meaning if, as Bowman says, "we suppose him to mean that he is about to go to his Father, there to be received in regal state and await the reduction of all his foes on the historical plane to submission to himself" (RM-249).¹⁰¹ This is a similar idea to that which we found in Matthew 10:33 (Lk. 12:9. See p. 238). The second passage yields a similar meaning if we remember that

the "coming" referred to in the passage is rather to the Ancient of Days and not to earth. In other words, it corresponds in essence exactly to the former part of the verse as now interpreted--i.e., the portion taken from Ps. 110:1--for like the former it refers to the Son of Man's acquiring "dominion, and glory, and a kingdom" from the Father himself. And further, as Glasson has taken pains to discover, this has always been the Jewish interpretation of the passage. They knew of no advent of the Messiah on the clouds; these stand, to their way of thinking, merely in a figurative manner for the Messiah's majesty and glory.¹⁰²

Both of these Old Testament passages therefore have reference to the messianic assumption of kingly power. When found to underlie ^{lie} Jesus' words in Mark 14:62, they constitute an affirmation of the messianic role by Jesus, and the assurance that after his death he will assume his rightful place at the right hand of God, and the high priest will live to see his kingdom "come" in the

¹⁰¹ "The meaning of Jesus' reply would therefore seem to be that although he was about to be put to a shameful death He was really entering upon His reign." T. F. Glasson, The Second Advent (London: Epworth Press, 1945), p. 64.

¹⁰² RM-249-250. Cf. Glasson, op.cit., pp. 186, 230 ff.

souls of his followers.¹⁰³ Here again it is the "vertical" rather than the "horizontal" view of the kingdom which is uppermost in Jesus' mind.

Luke 12:41-46 (Mt. 24:45-51), The Parable of the Faithful and Unfaithful Servant.

Who then is the faithful and wise steward, whom his master will set over his household, to give them their portion of food at the proper time? (43) Blessed is that servant whom his master when he comes will find so doing.

There is a distinct suggestion in this parable that the steward who is given the responsibility for the household, and the servant found so doing when the master comes, are the same person. If so, then here would be a strong indication that Jesus predicted the Parousia in the lifetime of those to whom he directed this parable. That such is not the case, however, is seen by reference to a former discussion of this parable (Cf. pp. 58 ff.). We have seen that the distinction between oikonomos and doulos here illustrates a shift in Jesus' perspective from his immediate disciples to disciples in general, from the "present" to the indefinite future, making the oikonomos and the doulos two different persons in two different times.

Matthew 20:1-16. The Parable of the Laborers in the Vineyard. This parable presents an attractive argument for those who support the thesis of an immediate parousia. The argument is that since the laborers first called to work in the vineyard are still working at the end of the day when the master comes to give them their pay, this must mean that the Parousia will oc-

¹⁰³ It is perhaps significant to note that the one phrase that gives Mk. 14:62 the most eschatological coloring, kai ercho-men, is a Western non-interpolation.

cur during the lifetime of those first disciples. At first sight this is a convincing interpretation, but we are forced to reject it. We do so because, as we shall show later (pp. 472 ff.), the length of the time span before the evening reward is not the point of the parable, and so must not be made to bear too much weight. The main point is that the reward for entering the kingdom will be the same for all--the coin of eternal life--whether they enter early or late in life. There have been many attempts to clearly define the nature of the various visits of the householder to the market place, and the hours in which new laborers responded to the call.

Some, following Origen, make the hours refer to different epochs of history, and the laborers refer to different men or groups of men who entered the kingdom vineyard at those times, either beginning with the Patriarchs and ending in the "evening" with Jesus, or beginning with Jesus and ending with the Parousia. Others, following Chrysostom, equate the hours with different stages of an individual life, either beginning with the entrance into the kingdom and ending with the individual's reward at death, or beginning with entrance into the kingdom and ending with the Parousia, which then must occur within the lifetime of those to whom Jesus spoke. The point is that the position that argues for an immediate Parousia is merely one of several which could be and have been taken in interpreting this parable.

Since Jesus is speaking to the disciples who are questioning him about preference in the kingdom (Mt. 19:27 ff), and since

it is those laborers who entered first into the vineyard who are complaining, we feel obliged to identify these first laborers with the questioning disciples. It is not at all certain, however, that the various hours refer to various periods within an individual life. If the analogy of two similar parables, The Faithful and Unfaithful Servant (Lk. 12:41-46) and The Pounds (Lk. 19:11-28), is any indication, these hours probably represent various periods between Jesus' time and the Parousia, and the laborers represent disciples who would enter the kingdom in these periods covering a span of time indefinite in extent (Cf. pp. 472 ff.). The fact that the first laborers appear to be still alive at the end must be seen in the light of the fact that this is a parable of the kingdom. The physical symbols of "vineyard," "laborer," "evening" and "coin" stand for spiritual realities whose temporal nature is primarily "vertical," partaking of the spiritual nature of time, and therefore encompassing past, present and future (Cf. Chapter VI). These facts, coupled with the positive evidence to be presented presently, to the effect that Jesus actually warned against such a belief, makes us doubt that this passage is an argument for a belief in an immediate Parousia.

Luke 18:8 -L-

I tell you, he will vindicate them speedily. Nevertheless, when the Son of man comes, will he find faith on the earth?

To begin with, there is considerable doubt that this parable even refers to the Parousia. The parable properly ends with v. 8a. The remainder of the parable, "Nevertheless, when

pletely out of touch with Jesus' general teaching on the sub-

the Son of man comes, will he find faith on the earth?" suggests a rather awkward addition. Manson points out that in the Palestinian Syriac lectionary, v. 8a ends lesson CXV and v. 8b begins lesson CXVI (MMW ad loc.). There is no cause for making the teaching of 18:1-8 depend on the prededing Lucan Apocalypse, since this section deals with an entirely new subject, that of prayer. There are indications that this parable is not even authentically from Jesus in its present form. Without 8b, the parable has no real Christian teaching, which would suggest a motive for its addition. The verb ekdikeō occurs only this once in the Synoptics and never in John. The noun ekdikēsis occurs only once in the Synoptics outside of this parable, and that is in a bit of L material which Luke has added to Mark 13 (Lk. 21:22). Furthermore, the word is used here in its strict Old Testament meaning and usage without having taken on any of the character of the "new garment," which is Jesus' characteristic coloring of Old Testament passages (Cf. pp. 98 ff.). The phrase, en tachei, gives us further cause for doubt. Luke uses this phrase or its cognates six times in Luke and The Acts, and each time, excluding for the moment Luke 18:8, the phrase is used with a verb in such a way as to imply an action of such immediacy that the implied haste carries over into the speed of the action itself. Two of these cases are L parables (14:21; 16:6). This means that if we apply Luke's usual usage of en tachei and cognates to Luke 18:8 to describe the length of time before the Parousia, we make the passage predict a Parousia of an immediacy completely out of touch with Jesus' general teaching on the sub-

ject. In summary we see that the parable by itself does not refer to the Parousia. There is evidence that v. 8b, the only reference to the Parousia, is an awkward addition, possibly added to create just this impression. There is evidence that the parable in its present form was not even originally a word of Jesus. We would do well, therefore, not to base any thesis of whatever nature on this parable.

There are three further passages that are sometimes construed as supports for an immediate Parousia: Luke 12:56 (Mt. 16:3), "why do you not know how to interpret the present time?"; Mark 13:26, "And then they will see the Son of man coming in clouds with great power and glory."; and Mark 13:30, "Truly, I say to you, this generation will not pass away before all these things take place." These need not concern us, however, for in later discussions we shall show that Luke 12:56 refers to the time of Jesus' ministry, not to the Parousia, that Mark 13:26 is an original word of Jesus about the Parousia improperly placed in close proximity to the prediction of the physical calamities to come upon Jerusalem and the Jews, and Mark 13:30 actually refers to those calamities rather than to the Parousia.¹⁰⁴

(b) Now it is possible to present the positive evidence that rather than predicting an immediate Parousia, Jesus warned against just such a misunderstanding. We shall show that despite his warnings, he was misunderstood, not only as to the time of the kingdom, but with regard to its full cosmological nature as well.

104 Cf. Appendix A; RM-252.

Mark 13. One of the most confused and interesting of the blocks of Synoptic material is this chapter and its parallels. As we shall point out in detail in Appendix A, this illustrates a collection of genuine sayings of Jesus compiled with certain Jewish apocalyptic material in such a way as to closely unite the predictions of the Parousia with those of imminent physical calamity to befall Jerusalem and the Jews. It illustrates a dominant "apocalyptic motive" which operated in the later period of Gospel formulation. It also illustrates the significant phenomenon of units, which in themselves warn against expecting an immediate Parousia, retained in unedited form within a context which is obviously designed to teach just the opposite. This demonstrates two things: the essential carefulness of the Evangelists in handling the units of the tradition, and the fact that Jesus himself warned against an immediate Parousia, but was misunderstood by some of the Gospel compilers. As Manson says, "The Community remembered better than it understood" (JM-32). In this chapter we find nine warnings against this misunderstanding which shine like jewels through this very misunderstanding.

Jesus makes a prediction to his disciples:

"Do you see these great buildings? There will not be left one stone upon another, that will not be thrown down" (Mk. 13:2).

Later, in privacy, on the Mount of Olives, he is asked a question:

"Tell us, when will this be, and what will be the sign when these things are all to be accomplished?" (Mk. 13:4).

As Manson says, this "appears to be a double [question]: when

will the destruction of Jerusalem take place, and what will be the sign of the end of the existing world order?" (MMW-616).

Matthew makes this double question more explicit:

"Tell us, when will this be, and what will be the sign of your coming and of the close of the age?" (Mt. 24:3).

It is Jesus' answers to these questions that constitute Mark, Chapter 13. The compiler of the chapter believed, as did those four disciples at that time, that the two events were to be directly connected, and he so arranged his material. This is a typical attitude of Jewish apocalyptic. Within this material however, are nine indications, to which we now turn, that originally Jesus' answer was an attempt to correct just this misunderstanding, to dissociate the destruction of Jerusalem from the end of the age. These give evidence that Mark 13, as Bowman says, is really an "anti-apocalypse" (RM-246).¹⁰⁵

1. vv. 5-6, And Jesus began to say to them, "Take heed that no one leads you astray. Many will come in my name, saying, 'I am he!' and they will lead many astray.
2. v. 7, "And when you hear of wars and rumors of wars, do not be alarmed; this must take place, but the end is not yet. 106
3. v. 8, "For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places, there will be famines; this is but the beginning of the suffering. 107

105 It is easy to see why these disciples misunderstood. In the Old Testament these two elements, destruction of a city, and the end of the world are regularly associated. Cf. Is. 34:4; 13:10; 27:13; Dan. 7:13-14.

106 "For wars and rumors of wars, famines and earthquakes as destined to be among the 'signs of the end,' Cf. 2 Esdras IX 3, XIII 31, XV 14-15. The idea was an apocalyptic commonplace. Cf. Rev. VI 1-8, Oracl Sib III 6333-647, Eth En XCIX 4, 2 Bar XXVII 5, XLVII 32, LXX 3,8.

107 See following page for this foot-note.

4. v. 10, "And the gospel must first be preached to all nations. 108
5. v. 21, "And then if any one says to you, 'Look, here is the Christ!' or 'Look, there he is!' do not believe it.
6. vv. 22-23, "False Christs and false prophets will arise and show signs and wonders, to lead astray, if possible, the elect. But take heed; I have told you all things beforehand. 109
7. v. 32, "But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father. 110
8. v. 33, "Take heed, watch; for you do not know when the time will come.
9. v. 35, "Watch therefore--for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or in the morning-- 111

107 (cont. from previous page) Jesus is using technical apocalyptic language, describing the calamities preceding the end of the age. So BHS, HB-236, Raw-ad loc., ICC-Mk.ad loc., Bousset, Anti Christ Legend, p. 113.

108 Bowman makes the point that one of the best arguments against Jesus' prediction of an immediate Parousia is that it makes nonsense in view of his determination to found the Church. IOJ-RM.

109 In Appendix A we shall show that vv. 21-23 refer to the destruction of Jerusalem. The warning here is to not mistake these physical calamities for the Parousia.

110 This "day" is the Parousia. Cf. Mk. 13:35; Mt. 24:42.

111 There are two possible ideas contained in this warning to "watch": the warning not to be caught unprepared, and that not to think you can predetermine the hour. In v. 34 the thought is that the servants are given a job to do. This suggests that the figure of being "asleep," v. 36, refers to the failure to fulfill this obligation. That the injunction here is to be morally prepared for the Parousia through the doing of the master's will, is further supported by Jesus' use of grēgoreite elsewhere in the Synoptic parables in an eschatological context and in this moral sense. Cf. Lk. 12:35-38, pp. 490 ff., and Mt. 25:1-13, pp. 409 ff. , If this is so, then what we have at Mk. 13:33 is not an injunction for mere physical alertness for the Parousia which is to appear with physical portents in the near future, a typical apocalyptic idea, but rather to be morally and spiritually pre-
(cont. on following page)

Luke 19:11-28 (Mt. 25:14-30), The Parable of the Pounds.
(Talents)

As they heard these things, he proceeded to tell a parable, because he was near to Jerusalem and because they supposed that the kingdom of God was to appear immediately.

This Lucan introduction is one of the few explicit indications on the part of an Evangelist that the disciples were mistaken with regard to their belief in an immediate Parousia. Luke places the incident after the Zacchaeus incident in Jericho, just prior to the "Triumphant" entry into Jerusalem (Lk. 19:29 ff). Matthew places the discourse on the Mount of Olives, sometime after Jesus' entry into Jerusalem (Mt. 24:3). Whichever is correct, we can safely place the parable in the context of that last week in or near Jerusalem, which is sufficiently specific for our purpose.¹¹² There has been much discussion, about this trip to Jerusalem, between the disciples and Jesus. The disciples have been led to expect dramatic and climactic things.

"Behold, we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and the scribes, and they will condemn him to death, and deliver him to the Gentiles; and they will mock him, and spit upon him, and scourge him, and kill him; and after three days he will rise." (Mk. 10:33-34. Cf. Mt. 20:18-19; Lk. 18:31-33).

"Behold, we are going up to Jerusalem, and everything that is written of the Son of man by the prophets will be accomplished" (Lk. 18:31).

111 (cont. from previous page) pared for the master's coming. The stress is on the preparation, rather than on the time. Those who place the emphasis on time here are committing the same error as that committed by the disciples in interpreting Jesus apocalyptically rather than spiritually.

112 Cf. pp. 447 ff. where the critical issues are discussed.

What did the disciples understand by these things? There is strong indication that they interpreted these sayings to mean that very soon, in Jerusalem, after his sufferings, the Messiah would enter into his eschatological, messianic reign in the physical, political, temporal sense in which this event was commonly understood in Judaistic circles (Cf. pp. 236 ff.). Note that immediately after these sayings the sons of Zebedee come with their mother asking to sit on his right and left hand in his kingdom, positions of physical authority. Jesus counters this request with the words, "You do not know what you are asking," indicating a basic misunderstanding on their part (Mk. 10:35 ff). Luke confirms this misunderstanding by adding,

But they understood none of these things; this saying was hid from them, and they did not grasp what was said (Lk. 18:34).

It is difficult not to see in the so-called "Triumphal" entry the exuberant expression on the part of the disciples of this very belief that at that moment, the Messiah was coming to Jerusalem to inaugurate the eschatological Messianic theocracy, on the lines of prophetic and orthodox Judaism.

"Blessed be the kingdom of our father David that is coming! Hosanna in the highest!" (Mk. 11:10. Cf. Mt. 21:9; Lk. 19:38)

Bowman has advanced the argument that this event, rather than being a triumphal entry, was in reality "a symbol of humiliation" (IOJ-151).

There is no suggestion in any of these materials that either the disciples or the crowds at the time thought of this as a triumph given to a glorious king, or, indeed, as having any

Messianic significance whatever! ... Clearly, he deliberately undertakes to fulfill the Zechariah concept of the humble Messiah (IOJ-150, 149).

Although we agree with Bowman in his basic thesis that the Suffering Servant concept plays a basic part in Jesus' Messianic self-consciousness, it is our conviction that Bowman has not proved his case that this incident (Mk. 11:1-11) refers exclusively to this fact, if at all. There are three sources of information as to the meaning of this scene at Jesus' entry into Jerusalem, the Evangelists, the disciples, and Jesus himself.

1. The Evangelist. Matthew 21:4-5 indicates that at an early date this incident was seen in the light of both Isaiah 62:11 and Zechariah 9:9.

"Tell the daughter of Zion,
Behold, your king is coming
to you" (Mt. 21:5a)

Say ye to the daughter
of Zion, Behold thy sal-
vation cometh (Is. 62:11).

"humble, and mounted on an
ass, and on a colt, the foal
of an ass" (Mt. 21:5b).

"thy king cometh unto thee;
he is just, and having sal-
vation; lowly, and riding
upon an ass, even upon a
colt the foal of an ass
(Zech. 9:9).

The point of both of these Old Testament passages, whether referring to the "humble" messiah or not, is that here is the eschatological age of the messiah about to dawn in Jerusalem, ushered in by a "king" who is to have dominion (Zech. 9:10), or by one who is epitomized as "salvation" and who is to be the agent of God's judgment (Is. 62:11 ff).

2. The Disciples. Jesus' disciples were undoubtedly shouting portions of Hallel Psalms, as Bowman indicates (IOJ-150), but they were also shouting other things which indicate their

The multitude hailed Jesus as the messianic king, and Rome in belief that here was the messianic king, come to usher in the Davidic eschatological kingdom.

And those who went before and those who followed cried out, "Hosanna! Blessed be he who comes in the name of the Lord! Blessed be the kingdom of our father David that is coming! Hosanna in the highest!" (Mk. 11:9-10). 113

Luke indicates that the disciples addressed Jesus as "king" (19:38) and because of this, Jesus is told by the Pharisees to restrain them (19:39-40). The very fact of this concern by the Pharisees indicates the importance of what the disciples were ascribing to Jesus.¹¹⁴

Our belief that these disciples and many of the crowd looked on Jesus, especially at that time, as the messianic king is further supported by the fact that two of the major charges brought against Jesus are that he called himself, and others called him, "Christ" and "king" (Mk. 14:60; 15:2; 15:9; 15:12; 15:28). The derision of the soldiers, (Mk. 15:16) and the superscription on the cross, "King of the Jews" (Mk. 15:26), suggest that this was the crux of the whole matter.¹¹⁵

113 The first part of the crowd's words is, as Bowman says, from Ps. 118:26, a Hallel Psalm. The last part, however, is not, a fact which Bowman ignores (IOJ-150). For reference to the messiah and the Davidic kingdom similar to this reference in Mk. 11:10, Cf. Is. 9:7; 16:5; Jer. 23:5; 33:15.

114 Bowman interprets this to mean that "the Pharisees read a meaning in the words of the Psalm, as applied to the event that the people did not see, and that they protested to Jesus that it should not be permitted to go unchallenged" (IOJ-150). We cannot agree with this statement. If the import of these words from Ps. 118 were not apparent to the disciples, there would be no reason for the Pharisees to protest so vehemently.

115 Schweitzer denies that this was a messianic entry on the grounds that in Mk. 14:57-59 the first charge brought against
(cont. on following page)

The multitude hailed Jesus as the messianic king, and Rome in derision killed him and said, "here is your king!" It is that superscription on the cross that epitomizes the irony of the situation. Furthermore, the facts that the multitude turned against him as suddenly as it did, that the disciples forsook him and that no one is recorded as having objected to the derisive rejection of his kingship, strongly suggest that the enthusiasm of the multitude and the disciples at his entry into the city was based on a misunderstanding of the kingdom and the Parousia which was incompatible with his crucifixion. The very vehemence of the multitude in rejecting him strongly suggests the reactions of those who thought they had been duped. He failed to bring the messianic kingdom as they expected it to be brought, and so they crucified him.

John indicates that the disciples misunderstood Jesus' meaning with regard to the prophecy of Zechariah 9:9.

His disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of him and had been done to him (Jn. 12:16).

Bowman takes this as evidence that the disciples did not see in this entry any messianic significance until long after the event (IOJ-150). This is a rather broad interpretation. All this passage need mean is that the disciples did not apply the incident

115 (cont. from previous page) Jesus was that of destroying the temple, and that only then is the charge of his messianic claim introduced, not supported by witnesses, but on his own admission. Schweitzer takes this to mean that there were no witnesses and that this messianic charge was secondary. It is strange that Schweitzer can lay so much emphasis on the order of these few verses and the lack of mention of witnesses, ignoring, as he does, so much positive evidence that many hailed him as messiah (Mk. 11:9-10; Mt. 21:5; Mk. 4:60; 15:2,9,12,28; etc.).

of the "ass's colt" to the particular prophecy of Zechariah until later. This is obvious from the fact that it is Psalm 118:25,26 which they shout as they enter, not Zechariah. This does not mean, however, that they did not see messianic significance in this entry, couched in the words of other Old Testament passages. Psalm 118 is itself a passage with messianic overtones.¹¹⁶

3. Jesus Himself. There are some indications as to what Jesus himself thought of this entry. The careful preparations with regard to the colt are the primary indications that Jesus intended here to demonstrate his messiahship in an acted parable based on Zechariah 9:9. The fact that he does not deny the charge implicit in the Pharisees' rebuke supports this. The fact that Jesus associates his ministry at Luke 19:41-44 with Isaiah 62:11, the Old Testament passage in the light of which Matthew sees this entry (Mt. 21:5), indicates not only the Old Testament messianic basis of Jesus' thought at this moment, but also indicates that Matthew could be correct in associating the event with the Isaiah passage (Cf. pp. 595 ff.).

The point is not that this messianic ovation was forced upon Jesus who had no such thought in mind (Cf. QHJ-391). Jesus was acting a messianic role in his accustomed manner, illustrating his position as messiah, that in him the kingdom of God was "at hand" (Mk. 1:15), "has come near" (Lk. 10:9), "has come upon you" (Lk. 11:20), but that his disciples and the crowd misunderstood him. They thought that at that time he would inaugurate in Jerusalem the traditional Judaistic eschatological, messianic

¹¹⁶ Cf. Ps. 118:22, which Jesus applies messianically to himself (Mk. 12:10; Mt. 21:42; Lk. 20:17).

theocracy. Instead, he came to inaugurate a spiritual theocracy in men's souls, and they did not understand.

With these things in mind, let us now go back to the explicit statement in Luke 19:11 that "they supposed that the kingdom of God was to appear immediately," and for that reason Jesus told the Parable of the Pounds (Lk. 19:11-28). If this is so and Luke is correct in this statement, then we must expect the parable to attempt to contradict this idea of an immediate Parousia. This is exactly what it does do. One of the emphases of the parable is on the delay of this eschatological reward, on the "far country," the necessity that men must "trade" until he comes, and the fact that the judgment does not occur until the nobleman had "received the kingdom." It will therefore not be immediate.

There is a possible problem in the fact that the douloi who are given the pounds in the beginning are the same as those who are present when the nobleman returns, thus suggesting the Parousia in the lifetime of the disciples to whom the parable is told (Cf. pp. 447 ff.). The force of this consideration is lessened by the following considerations. The word doulos is a general concept which can mean prophets, apostles or any disciples, at the time of Jesus or in the ages to come (Cf. p. 144). For the Hebrew, "ten" was a "round" number. The fact that there are ten instead of twelve douloi in the parable indicates that the reference here is to disciples in general rather than to the immediate band of twelve. Finally, the scene in v. 15, representing the end of the world, does not require that all the

disciples be living on earth at that time. The point is that here is a reckoning on the basis of the possession of "interest" on the pound, a "spiritual increment" (Cf. pp. 450), which is part of a "spiritual" judgment in which physical considerations of life on earth have no importance. This parable then fits beautifully into the literary and geographical context in which Luke has placed it, in which the warning against belief in an immediate Parousia is understandably prominent.

Matthew 25:1-13, The Parable of the Ten Virgins (Cf.

(5) "As the bridegroom was delayed, they all slumbered and slept ... (13) Watch therefore, for you know neither the day nor the hour."

We have identified this as a parable of the Parousia, given to the disciples. The bridesmaids are disciples and the bridegroom is Christ (pp. 272 ff.). Some of the bridesmaids apparently expect the bridegroom to return immediately for they do not bring enough oil. We shall identify the oil as the symbol of the spiritual criterion for entrance into the kingdom (p. 414). At this point we see Jesus warning the disciples that he will not return immediately as some seem to think, and charging them to "watch" in the sense of being spiritually prepared (Cf. pp. 413 ff.). It is those who do not possess the spiritual criterion for true kingdom membership, those who base their discipleship on other things, among them their expectancy of an immediate Parousia, who will fall away quickly, and who will not be worthy of entering the kingdom at the Eschaton. We grant that this idea of "delay" is not the central point of the parable, but assert that it is a valid point (Cf. pp. 272 ff.).

It is often charged that these references to a delayed Parousia are evidences of a "Parousia motive" operative within the early church.¹¹⁷ The "Church" believed in an immediate Parousia. Since it did not appear, the Gospels are edited so as to add this idea of delay to satisfy, as Loisy says, "the exigencies of faith."¹¹⁸ The one big failure of this charge is that it does not satisfy "the exigencies of logic." It is generally recognized that at the time of Paul and the writers of the later epistles, the church was filled with the expectancy of an immediate Parousia.¹¹⁹ Since this is so, it is also reasonable to expect that this expectancy was the same or even *suppose?* greater during the period of Gospel formation. The tendency would be for this conviction of the Parousia's nearness to lessen rather than to increase with the disappointing passage of time.¹²⁰ If this is so, then it seems strangely significant that in this parable and other Synoptic passages we have mentioned we find these warnings against expecting just this immediate Parousia which the church in general expected. If the church edited the Synoptics why did it allow these warnings to remain? The evidence is rather that the presence of these

¹¹⁷ So Jeremias with regard to Lk. 12:35-38 (Jer.-33,35).

¹¹⁸ Mont. ad loc. This same charge is levelled at Lk.19:11:28.

¹¹⁹ Cf. I Thess. 4:15; 2:19; 3:13; I Cor. 15:23; 16:22; Rom. 13:11; Phil. 4:5; Acts 2:17; Heb. 10:25; James 5:8; I Jn. 2:18; Rev. 3:3; 16:15. Cf. also Epistle of Barnabas 21.

¹²⁰ We feel it is fair to assume that this period of Gospel formation was earlier than the writing of most of these later epistles. Cf. pp. 28 ff.

warnings is testimony to the carefulness with which the church handled a tradition which, at points, it did not understand. The one major case of editing with the Parousia in mind, Mark 13, shows that the tendency was to edit so as to create the impression of an immediate Parousia, rather than to warn against it.

There is no thought here of those disciples appointed as bridesmaids being still alive when the bridegroom returns. The parable states that they "slept," an indefinite state, which would well refer to the sleep of death (Cf. p.272).

Luke 17:20-21 -Q- (So BHS)

Being asked by the Pharisees when the kingdom of God was coming, he answered them, "The kingdom of God is not coming with signs to be observed; nor will they say, 'Lo, here it is!' or 'There!' for behold, the kingdom of God is in the midst of [within] you."

At a later point we shall show the authenticity of this passage and its significance in describing the kingdom of God as the real, objective, spiritual presence of God which enters into the vacuum of a human soul and constitutes salvation (pp. 361 ff.). This is what we have called the kingdom in its "vertical" aspect (pp.228 ff.). At this juncture we merely wish to point out that here is a decisive indication that Jesus was misunderstood by these Pharisees, at least with regard to this present, spiritual, "vertical" nature of the kingdom of God. The Pharisees are looking for the kingdom of God in its typical Jewish sense, as something which will come at the Eschaton with apocalyptic signs, and which will be of an external, physical, observable nature (Cf. pp. 235 ff.). Jesus corrects this idea by stressing the present, inner, spiritual nature of the kingdom.

The Pharisees have missed Jesus' cosmology of the kingdom, not only as to time, but as to its spiritual nature.

Luke 17:22

And he said to the disciples, "The days are coming when you will desire to see one of the days of the Son of man, and you will not see it.

Here is another obvious warning to the disciples against expecting an immediate Parousia. At some indefinite future date, when "you will desire to see" the Parousia, "you" will not see it, presumably because it will not occur within "your" lifetime (Cf. pp. 263 ff.).

(c) Understanding the misunderstanding. At this point it is possible to understand the mistakes made by so many with regard to the kingdom of God, beginning with the disciples and persisting until today. Jesus flew directly in the face of the established Jewish view of the kingdom. He introduced a predominantly spiritual, non-apocalyptic message into the midst of a world dominated by apocalyptic interest, centered around the concepts of the Messiah, the kingdom and the judgment.¹²¹ Instead of the kingdom being dramatically inaugurated as a physical theocracy in Jerusalem at some climactic, future Eschaton, for Jesus the kingdom was eternal and spiritual, coming then in the secrecy of men's souls, and consummated at the end of history, when God's universal, spiritual kingdom would reign supreme. In view of this, it would have been a wonder had the disciples not misunderstood him.

¹²¹ "The difference between the preaching of Jesus and Jewish views consists ... in what Jesus has to say of the theocracy" (Dal.wds.-162). Cf. RM-235., William Fairweather, The Background of the Gospels (Edinburgh: T & T Clark, 1908), pp. 296, 408.

In the light of this fact it is possible to understand the adjustments that the disciples and others must have gradually made to this new concept. If Jesus is the Messiah, we can imagine them saying, then when he says that the kingdom will come in our lifetime, he must be saying that he will immediately set up in Jerusalem his theocracy, and the messianic age will begin. In this light we can understand the mistaken exuberance at his entry, and Luke's revealing comment just prior to or just after it, "because they supposed that the kingdom of God was to appear immediately" (Lk. 19:11). We can then understand the reason for Peter's rebuke (Mk. 8:31-33) when Jesus began to teach them that he must die. Peter could not reconcile an immediate, physical messianic theocracy with a dead Christ. Here then would be the necessity for Jesus' emphasis that he must go away and then at an indefinite, future time return. He was correcting a natural mistake arising out of the Jewish, apocalyptic presuppositions of his audience.

If this messianic kingdom was not to be inaugurated in Jerusalem immediately, but was, as Jesus insisted, to come in their lifetime, then we can imagine the disciples, who still did not understand the eternal, spiritual nature of the kingdom, making the next obvious accommodation of their Jewish beliefs: Jesus must be saying that he would return later in their lifetime and set up his theocracy which would be the end of the age and the beginning of the messianic era. So ingrained was this association of the kingdom with the end of the age that still many of the disciples could not understand the basileia in this new,

present, spiritual sense. It is the persistence of this idea of an immediate Parousia which led to mistaken conceptions among the Evangelists,¹²² with Paul and the early church, and is still plaguing the world of New Testament scholarship today. From the beginning, men have tried to superimpose the Gospel on the old garment of Judaism, rather than accepting it as Jesus gave it: as a completely new garment, the wool for which was grown in Judaism, but the warp and woof and outward form of which were completely, dramatically, creatively new.

"And no one puts new wine into old wineskins; if he does, the wine will burst the skins, and the wine is lost, and so are the skins;" (Mk. 2:22).

Jesus' cosmology of Crisis centers around a dualism in which the physical world is opposed to the world of pure, objective Spirit. The kingdom of God, as the spiritual presence of God, is the central reality in the higher realm of this dualism. The crucial fact about this kingdom is that as the equivalent of the Spirit of God it partakes of the Crisis nature of God himself. When the basileia, in word and fact, is presented to men, there is the Crisis. There is the imperative that the kingdom must be accepted and entered. There man is faced with a choice for or against that kingdom. There is reward, which is itself simply the presence of the kingdom. There is punishment which is exclusion from that kingdom. The chronology of the

¹²² The very fact that we have been able to find warnings against these misunderstandings indicates that not all the Evangelists or the authors and compilers of the various sources misunderstood on every occasion, if at all.

CHAPTER VII

kingdom Crisis is for Jesus merely an aspect of this larger cosmological message. As such it partakes not only of the "horizontal" nature of time as a series of points, but also of that "vertical" nature of time, which is God's time, an eternal, spiritual reality. It is in this eternal, "vertical," spiritual concept of the kingdom-Crisis that we discover the heart of Jesus' creative addition to the traditional Jewish view.

...and a great many ideas... At the risk of overstatement it can be said that generally the pre-Christian Greek... along two lines. For one loosely defined group... essentially a unity whose soul partook of the same spiritual substance as the body. Some of this group... a soul as such. These philosophers... views as to the nature of this substance... soul of man are composed. For a second group of thinkers... was considered to be a more or less spiritual substance of body and soul. Those in this group viewed the soul as non-material and as essentially different from the body.

Among the first group, one of the earliest and most important was Heraclitus of Ephesus who was in his prime about 500 B.C. He conceived of the "logos" as an everlasting fire in a constant state of flux. The soul of man partook of this pure, untransformed fire, essentially a spiritual substance. Pythagoras (b. 450 B.C.) was another pre-Christian philosopher who

CHAPTER VII

THE ANTHROPOLOGY OF CRISIS

I. BACKGROUND

Let us begin this section by getting a quick view of the background of thought against which Jesus' anthropology of Crisis appeared with such refreshing newness. In the Hellenistic world man was the subject of much philosophical discussion, and a great many ideas were advanced as to his essential nature. At the risk of oversimplification it can be said that generally the pre-Christian Greek psychology developed along two lines. For one loosely defined group man was essentially a unity whose soul partook of the same physical substance as the body. Some of this group did not even speak of a soul as such. These philosophers differed mainly in their views as to the nature of this substance of which the body and soul of man are composed. For a second group of thinkers man was considered to be a more or less strict dualism of body and soul. Those in this group viewed the soul as non-material and so as essentially different from the body.

Among the first group, one of the earliest and most important was Heraclitus of Ephesus who was in his prime about 500 B.C. He conceived of the "world stuff" as everlasting fire in a constant state of flux. The soul of man partook of this pure, untransformed fire, essentially a physical thing. Empedocles (b. 450 B.C.) was another pre-Socratic philosopher who

stood in this tradition. For him everything partook of one or more of the four physical elements which made up all of life: earth, air, fire and water. The consciousness of man he viewed as interfused throughout the body, being more concentrated in the blood near the heart, which is perhaps as close to the concept of "soul" as he came. He conceived of man as a fallen God whose nature was nevertheless a physical unity. Democritus, one of the best known and greatest philosophers of all time (b. circ. 460 B.C.), taught that the world and all of life was composed of atoms which were colorless, transparent, solid, impenetrable, uncreated, indestructible, unalterable, only differing from each other in size and shape. The soul was a clustering of such atoms, identical with those of fire: round, smooth and extremely mobile.¹ Aristotle, one of the first and greatest scientists of all time (b. 384 B.C.), conceived of the soul as the actualization of capacities provided by the combination of the four universal elements of earth, air, fire and water, along with the pneuma, which to him was the carrier of life in sperm. For him, the soul was a function of the physical, a mental concept intimately linked with the physical man.² The Stoics were some of the most influential members of this general trend in Greek anthropology. Following the teachings of their founder, Zeno,

1 B.A.G. Fuller, A History of Philosophy (New York: Henry Holt & Co., 1938), pp. 20-43.

2 Cf. De Anima, especially Bk. II, "Metaphysics" 1070a f; "Ethics" Bk. I, ch. 13; Bk. VI; Bk. X, especially the last part.

who immigrated to Athens about 320 B.C., they viewed man as a qualified physical dualism. The world stuff (phusis) they believed to be the everliving fire as taught by Heraclitus. They spoke of the soul and body of man, but referred to the spirit as essentially material, and matter as essentially spiritual. The two partook of each other and were basically physical in nature. They thought of the soul specifically as a kind of "hot air" or "fiery breath."³

The second Greek school of thought to which we have referred is dominated by the figure of Plato, born in Athens in 427 B.C. For him the soul was conceived to be an indissoluble, unalterable entity, independent of and prior to the body. His idea of the soul is best identified by the word, "life," in the idea and principle of which the soul participates. The soul is that which can move itself and other things as well, and as such is an originating first mover. It is without beginning and end, and so is immortal. Its destiny is reunion with the eternal to which it is akin and from which it has somehow (Plato did not say specifically how) become separated. There is here then a strict dualism in the person of man. The body as a physical entity is separate and distinct from the soul which is non-material and comes to the body from without.⁴ The psychology of Platonism found perhaps its finest expression in Philo,

3 Cf. Fuller, op. cit., pp. 203 ff.

4 Cf. Phaedo; Republic; Phaedrus, pp. 245 ff.; Gorgias, pp. 523 ff.; Appologia, pp. 30, 40; Meno, pp. 81 ff.; Symposium, pp. 199 ff. etc. These numbers refer to pages in standard Greek texts.

an Alexandrian Jew, born in the first quarter of the first century B.C. (Ev. 17:11; Doubt, 12:23, 24). It referred to the

To him the body is the source of evil, the corpse, the coffin, the tomb of the soul. The sensitive animal soul in man rises by generation, but the reasoning spirit or rational soul comes to him from without, being an emanation from Deity.⁵

The Wisdom of Solomon betrays the influence of this Platonic philosophy, conceiving the soul as the proper self and the body as the burden or prison of the soul.⁶ Josephus reports that similar views were held by the Essenes.⁷

Early orthodox Judaism as expressed in the Old Testament developed along lines peculiar to itself, although it is possible to see in it certain similarities with the first of the two above mentioned points of view. For the Jew, man was essentially a physical being. He was contrasted with God as flesh (basar) was contrasted with spirit (ruach, Gen. 6:3; Is. 31:3). More specifically, man was composed of both flesh and soul (nephesh). There was this much dualism in early Hebrew anthropology; however nephesh was essentially material in character, and so man was essentially a physical unity.⁸ This nephesh or soul was referred to as that part of man normally called breath (Ex. 23:12; 31:17; II Sam. 16:14; I Kgs. 7:21, 22), and as an equivalent for life (Ex. 21:23; Lev. 24:18; Judges 12:

5 S.D.F. Salmond, The Christian Doctrine of Immortality (Edinburgh: T. & T. Clark, 1913. Fifth Edition), p. 147.

6 So G.F. Moore, op. cit. II, p. 293. Cf. Wisdom 9:15.

7 Bella. Jud. 8:11.

8 So W.O.E. Oesterley, Immortality and the Unseen World (New York: Macmillan Co., 1921), p. 15. So also Moore, op. cit., p. 295.

3; I Sam. 19:5; II Sam. 14:7 etc). It was said to reside in the blood (Lev. 17:11; Deut. 12:23,24). It referred to the mind (Prov. 19:2), to the seat of appetites and desires, and finally it stood for the man himself. As the breath of life, this nephesh came from God (Gen. 2:7), and it was because of the union of this breath with man's flesh (basar) that he had life.⁹ Salvation is pictured in the Old Testament as the preservation and extension of the physical life, of basar plus nephesh (Deut. 5:33; Ps. 33:18-19). Punishment refers to physical punishment. The resurrection and messianic age are pictured on a physical, national level where the nephesh and basar are reunited (Is. 26:19; Dan 12:2). This is no doubt for the very reason that for the early Hebrew the body and soul were very closely linked and partook of essentially the same nature.¹⁰

Along with this essentially physical nature of man as basar plus nephesh, one further Old Testament element must be mentioned. This represents the beginning of the higher doctrine of man which Jesus appropriated and carried to its perfect conclusion. At certain times and places in the Old Testament, in the burning bush, the Shekinah over the Ark of the Covenant, the Holy of Holies of the temple, and in the lives of certain people

⁹ There is some confusion in the Old Testament between nephesh and ruach. At times nephesh is used for the Spirit of God (Is. 42:1) and at times ruach is used to refer to the soul of man (Is. 42:5; Zech. 12:1; Cf. also Is. 26:6). These are exceptions, however. The rule is that nephesh is used to refer to the soul of man and ruach to refer to the Spirit of God.

¹⁰ See the use of nacam (נָפֶשׁ) BDB, *ad loc.* for a good overview of God's punishment as a physical phenomenon. Cf. G.F. Moore, *op. cit.* pp. 287 ff. for good discussion of the physical nature of the resurrection. Cf. also Chapter VI, pp. 235 ff.

such as Moses, David, Isaiah, the Servant Messiah etc., the Spirit (ruach) of God is present with men in the sense of a special presence or power to accomplish certain things. In these cases, however, the ruach is not connected with the personal salvation of men. This still consists of the prolongation or resurrection of nephesh, and not the receiving of ruach.¹¹

In the older portions of the Old Testament, man is pictured as being basically sinful (Gen. 3:22; 8:21 etc.) whereas in the later literature, especially in the Major Prophets, he appears to be morally neutral. According as he is sinful or righteous, so does God's wrath or blessing rest upon him in chiefly physical ways.

In the later Judaism of Enoch, 4 Esdras, the Targumim etc., the emphasis is still on the essentially physical nature of man and eschatology, but here we find a more detailed and highly developed picture of the soul after death, involving the separation of the wicked from the righteous dead in a state intermediate between death and the resurrection.¹²

II. THE CREATIVELY NEW ANTHROPOLOGY OF JESUS

In the Synoptics, we find Jesus revealing a view of anthropology which has elements of both schools of Greek thought,

11 Cf. Ex. 3:2; Is. 44:3; 63:10,11, "Where is he that put his Holy Spirit in the midst of them;" Neh. 9:20; Hag. 2:5, "My spirit abode among you;" Zech. 4:6; Ps. 139:7 etc. In Ezekiel 36:27; 37:14, "I will put my spirit (ruach) in you and ye shall live," we find perhaps the closest to Jesus' conception of salvation as the presence of the Spirit of God within men. This might be viewed as an exception to the rule. Ordinarily ruach is used as indicated above.

12 G.F. Moore (op. cit. pp. 377 ff) gives a good dis-
(cont. on following page)

elements of Hebrew thought and elements which are creatively new. To begin with, in the Synoptics Jesus maintains the Old Testament view that man originally and essentially is basar plus nephesh, and that man's physical nature is in direct contrast with God who is ruach. Jesus returns to the emphasis in Genesis that man is basically sinful, in separation from God. He puts more stress here than does any part of the Old Testament, making as the basic note of his preaching the imperative that man must get out of this state of "separation." Furthermore, Jesus introduces a new concept of salvation, in keeping with his constant spiritual emphasis. Instead of the Old Testament view that salvation in the main is the preservation of the nephesh, Jesus shows that salvation consists of the entrance of the ruach of God into a life, not in the temporary, special way of the Old Testament, but in a new, permanent way.¹³ For Jesus, the important "life" is not the physical, but the spiritual. For him, the "whole" man consists of basar plus nephesh plus ruach.

A. We must begin this discussion with an understanding of the importance of the Spirit of God in the life and teachings of Jesus, as the real, objective presence of God, in his own life to a unique degree, and then in the lives of men as

12 (cont. from previous page) cussion of these facts. This subject will be dealt with thoroughly in the next chapter.

13 In the Old Testament, ruach is used to refer to the breath of life synonymous with nephesh, and to God's Spirit as a special gift of blessing or power. It is this latter usage which is predominant and it is to it that we shall refer when we use ruach.

that which Jesus considered of utmost importance. There are three phrases in the Synoptic words of Jesus wherein this teaching can be found: the spirit of God, the power of God, the kingdom of God.

1. Pneuma tou theou (ruach elohim). In the New Testament, the word pneuma has several meanings: it means wind, the spirit as the principle of life, a frame of mind or disposition, it refers to an incorporeal being, either angel or demon, and finally and most importantly it refers to the Holy Spirit or the Spirit of God (Cf. Dal wds.-202-203). Jesus is recorded as having used the word on sixteen different occasions in the Synoptics. On twelve of these the reference is to the pneuma tou theou. He describes the Spirit as a personal gift of God to men: "How much more will the heavenly Father give the Holy Spirit to those who ask him?" (Lk. 11:13. Cf. Mk. 13:11; 12:36; Lk. 4:18-21). He refers to the Spirit as being directly opposed to the Satanic world (Mk. 3:29-30; Lk. 11:15-23). He speaks of the Spirit of God as parallel to the Kingdom of God: "But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you." (Lk. 11:20).¹⁴

By far the most important fact about Jesus' use of pneuma tou theou in the Synoptics is that for him it is a real objective presence. This is perhaps best seen in the Baptismal incident (Mk. 1:9-11; Lk. 3:21-22; Mt. 3:13-17).

14 Cf. ICC on Galatians, pp. 486 ff.

Mark 1:10, And when he came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him like a dove; (11) and a voice came from heaven, "Thou art my beloved Son; with thee I am well pleased."

The fundamental question with regard to this passage is whether it represents a subjective or an objective experience.¹⁵ As we see it, there are four lines of evidence. a) The fact that no one but Jesus is reported to have heard the voice suggests that the whole experience was related to the disciples by Jesus at some later time. This would be similar to the way in which the "temptation" experience came to the cognizance of the church.¹⁶ b) The second line of evidence comes from the verb eiden. This verb is used in the New Testament mainly to describe the perception of visible objects, but often is used by the Evangelists in the Synoptics to refer to special kinds of seeing: to perception or understanding (Mt. 13:15; 27:3,24; Lk. 9:27; Mk. 9:1), to death (Mt. 4:16; Lk. 2:26), to spiritual perception (Mt. 9:2; Mk. 2:5; 4:1-12).

c) The main line of evidence must of course be the simile of the dove (hos peristeran). The question here is, in what way was the Spirit like a dove? Did it fly directly to its mark

15 By "subjective" we mean that which is not based on external fact, but is a product of the mind. By "objective" we mean that which exists independent of the mind.

16 Dibelius objects to this on the grounds that if this is so, then the section would have been preserved as a word of Jesus. Dibelius is concerned to maintain this position, because in order to prove that this experience was a fabrication of the later church, he must show that it was a strictly external vision of a dove. His logic breaks against the story of the temptation. There is no question that this was an experience which others could see, and yet it is described in the book of Mark in the third person (1:12-13). Cf. FTG-271 ff.

like a dove, similar to Isaiah 60:8? Does the dove represent "the life-giving creative activity of the Divine Spirit" which hovers over the earth as in Genesis 1:2 (So MMW-25)? Is it like a dove in that it is an objective fact? By adding soma-tiko, Luke indicates that the Spirit is an objective, almost material thing like a dove. John the Evangelist also indicates in most explicit terms that this Spirit was objective fact, for John the Baptist saw it: "And John bore witness, 'I saw the Spirit descend as a dove from heaven, and it remained on him'" (Jn. 1:32). There are at least three factors, however, that give us pause in accepting John's testimony unqualifiedly. 1) If John saw the Spirit descend and that sign proved to him that this was the Son of God (Jn. 1:33-34), why is he recorded in Q as having questioned this fact (Mt. 11:2-11; Lk. 7:18-28)? For Manson, this argument is decisive (MMW-24). This argument might be answered, however, by the possibility that John was becoming discouraged at Jesus' failure to declare himself openly and with dramatic signs, or that John misunderstood the kind of Messiah Jesus intended to be (Cf. pp. 312 ff.). 2) If John saw the Spirit, why is this important fact not recorded in the Synoptics? It is of course possible that John the Evangelist, realizing that it was true and that it was not recorded in the Gospels as he knew them, made the incident very explicit in his Gospel in order to correct the earlier accounts. 3) If this is a simile and means that the Spirit looked to Jesus like a dove, is it probable that John the Baptist would describe it in the same

terms? At other points the Spirit is described to be like "tongues of fire" (Acts 2:3), and to the Baptist it seems to be like "water" (Mk. 1:8). A possible resolution of this difficulty would be to understand that John was actually aware of the presence of the Spirit which Jesus told him seemed like a dove, which simile John appropriated for his own.

d) A final line of evidence comes from the voice which Jesus heard speaking in terms of Psalm 2:7 ($\sigma\upsilon \epsilon\acute{\iota} \delta\epsilon \theta\acute{\iota}\acute{o}\varsigma \mu\omicron\upsilon$), Psalm 89 and II Samuel 7:14, 15 ($\delta \acute{\alpha}\gamma\alpha\tau\eta\tau\omicron\varsigma$), and in the context of Isaiah 42:1 ff. ($\acute{\epsilon}\nu \sigma\omicron\varsigma \acute{\epsilon}\upsilon\delta\acute{o}\kappa\eta\sigma\alpha$), "Behold, my servant, I have put my Spirit upon him; he will bring forth justice to the Gentiles." The question here, as above, is whether this was a subjective or an objective voice. There are several considerations that argue for a subjective voice. 1) No one else is said to have heard the voice. 2) The words that the voice are recorded as having said are personal, "su ei ho huio
mou." 3) It is not likely that the Holy Spirit would quote or refer to three sections of the Hebrew Old Testament so closely. The fact that Jesus thought consistently in terms of the Old Testament and often framed his speech in its language argues strongly for the subjective element here (Cf. pp. 90 ff.). Nevertheless, there is evidence that, as Bowman says, even though the facts appear to prove that Jesus alone heard this voice, "this is by no means incompatible with its being thoroughly 'objective'" (IOJ-36). Bowman points out that a study of the voices from heaven in the Old and New Testaments reveals the fact that they are heard only by those equipped to hear them.

Balaam, Moses, Elijah, the three on the Mount of Transfiguration, Paul on the Damascus Road---all these could hear what the commonalty of men had not the means of apprehending. Others said, "It thundered" (John 12:29), or heard only the sound of a voice (Acts 9:7), or else were utterly unconscious of any voice whatever, as in the Marcan account of the "voice" at the baptism of Jesus (IOJ-36).

This further suggests that whereas John was very possibly aware of the presence of the Spirit with Jesus at that moment, the "content" of that experience---i.e. the fact that it looked like a dove and that to Jesus the experience translated itself into terms of the Old Testament---was not apprehended by John.

The conclusion to which the above evidence brings us is that this experience has both objective and subjective elements. For Jesus, the fact of the presence of the Spirit of God was an objective reality, but the description of that fact (like a dove; in terms of the Old Testament) was subjective. For John it also seems to have been an experience of objective fact, but the description of it, the content of it, seems probably to have been either unknown to him, or revealed to him by Jesus, as Jesus no doubt revealed it to his disciples at a later time. At any rate, the point is that for Jesus, the Spirit was so real that he described it as a dove and as a voice whose accents he translated into familiar terms of Old Testament scripture. Luke is therefore proceeding along the right lines in adding sōmatikō, even though perhaps going too far. We must remember that in dealing with the Spirit we are trying to describe a fourth or fifth dimensional reality in three-dimensional terms which are wholly inadequate for the task.

There are other indications that Jesus and others conceived of the Spirit as a real, objective presence and power. Jesus describes the Spirit as the "finger of God" (Lk. 11:20) which acts as a healing power upon the bodies of men (Cf. pp. 244 ff.). He told his disciples of his experience of being "driven" by the Spirit into the wilderness (Mk. 1:12). At Pentecost the Spirit seemed such a real, objective presence to the disciples that Luke describes it, as they no doubt described it to him, as "tongues of fire" (Acts 2:1 ff). Paul's experience of the living Christ, an experience of the Spirit of God, was so real that it was like a great light which blinded him (Acts 9:1 ff). It is of course possible and a common practice to write off all these experiences as the fanciful descriptions of subjective experience. This, however, does not do away with the evidence to the contrary, not the least of which is the result of the action of the Spirit on the lives of men. The conclusion most in keeping with the facts, as well as we are able to know them, seems to be that such experiences are a combination of both subjective and objective factors, the most important of which is the objective presence of the Spirit of God.

2. Dunamis tou theou. The presence of the Spirit of God within the life of Jesus and in the lives of men as a real, active agent is further demonstrated by the Synoptic use of the word dunamis. This word occurs on twenty-six separate occasions, eight of which are on the lips of Jesus. It is used to refer to simple ability only once (Mt. 25:15) and this case is of doubt-

ful authenticity (Cf. pp.70 ff.). Once it refers to the stars (Mk. 13:25), but this is also a doubtful passage (Cf. Appendix A). Six times it stands for a "mighty work" done by Jesus or in his name (Mk. 9:39; Mt. 7:22; Lk. 10:13; Mk. 6:2,5; Lk. 19:37).¹⁷ Seven times it refers to the power which enabled Jesus to do mighty works as a real, active, objective agent which resided in him and flowed from him (Mk. 6:14; 5:30; Lk. 5:17; 6:19; 8:46; 4:36). Three times dunamis refers to that which accompanies the Holy Spirit and for practical purposes can be equated with it: "Jesus returned in the power of the Spirit" (Lk. 4:14), "Stay in the city until you are clothed with power from on high" (Lk. 24:49. Cf. Lk. 1:35).¹⁸ Twice dunamis is used as a synonym for God: "Jesus said ... 'you will see the Son of man sitting at the right hand of Power'" (Mk. 14:62; Cf. also Lk. 22:69; Mk. 12:24).¹⁹ Once dunamis refers to that which accompanies the returning Son of man (Mk. 13:26), and once to that which accompanies the entrance of the Kingdom into a life: "there are some standing here who will not taste death before they see the kingdom of God come with power" (Mk. 9:1. Cf. pp. 314 ff.). In the remaining cases, dunamis means authority (Lk. 9:1), it refers to the spirit of Elijah (Lk. 1:17), and finally to the power of the enemy (Cf. pp. 280 ff.). From all the above, it would seem legitimate to identify dunamis in the majority of cases with pneuma tou theou as an active, objective reality which is at work in the world, which

¹⁷ Cf. Acts 4:7, "By what power or by what name did you do this?"

¹⁸ Cf. Acts 1:8, "But you shall receive power when the Holy Spirit has come upon you;"

¹⁹ So Dal wds.-200-201.

enters into men's lives and which was especially manifest in the life of Jesus. This accords well with Miller Burrows' observation that in basic Semitic the word Elohim means power.²⁰

3. Basileia tou theou. The presence of the Spirit of God as an objective, active agent on the plane of history is further demonstrated by Jesus' use in the Synoptics of the word basileia. Viewed anthropologically, this is described as something which enters into a man and is synonymous with pneuma and dunamis as developed above. More than pneuma or dunamis, this is Jesus' favorite expression for the objective presence of God on the plane of history, and in the lives of men.

Luke 17:20-21. Q-P

Being asked by the Pharisees when the kingdom of God was coming, he answered them, "The kingdom of God is not coming with signs to be observed; (21) nor will they say, 'Lo, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you." (or "within you")

basileia. There are four major keys to the meaning of this passage, each of which is to a certain extent dependent on the other. The first is the use of this word, basileia. There are three possible interpretations usually suggested: The kingdom here could refer to the Parousia (so Easton, Montefiore, T.W. Manson, William Manson, Dibelius), or to a present, external kingdom (so J. Weiss), or to a present, internal kingdom (so Holzmann, Pfleiderer etc.). If we hold to either of the first two interpretations, we will be forced to translate entos as "among," but if we follow the third, entos must be translated "within."

²⁰ Millar Burrows, An Outline of Biblical Theology (Philadelphia: Westminster Press, 1946), p. 60.

B. S. Easton argues that entos cannot be translated "within" since this would contradict v. 24, which obviously refers to an "external" Parousia (BSE). Against this rather superficial observation must be placed the consideration that if we should translate entos as "within" this would not involve a contradiction, but rather an augmentation. As we have abundantly demonstrated, Jesus' concept of the kingdom was that of an ellipse, the two poles of which were the present and the eschatological aspects of that kingdom.²¹ He often begins a discourse with one aspect of the kingdom and then changes to the other quickly and naturally. We are suggesting then that Luke 17:20-21 and Luke 17:22-37 do not necessarily have to deal with the same aspect of the kingdom.²² In support of this suggestion is the following evidence of a break between vv. 20-21 and vv. 22-37: 1) vv. 20-21 are addressed to the Pharisees, vv. 22-37 to the disciples. 2) The subject of vv. 20-21 is the "kingdom of God;" that of vv. 22-37 is the "day of the Son of man."²³ 3) The repetition of the words, "lo here, lo there," in vv. 21, 23, suggests a change of audience, or at least a certain lapse in time or break in continuity. If in these ways we see a break between vv. 20-21 and vv. 22-37,

21 Cf. Chapter VI. Cf. also KGSM-136-137.

22 Pfleiderer's suggestion that vv. 20-21 are editorial introduction when seen in the above light is completely unnecessary.

23 This is further testimony to the change in audience. A survey of the Synoptics reveals that the phrase "Son of man" occurs only on the lips of Jesus (so JM-160), and is used in an eschatological sense eighteen times, sixteen of which are in sayings given to the disciples. We note this as further testimony of the Evangelists in identifying the audience.

we come up against the strong suggestion that there is also a break in the plane of reference to the kingdom of God. This would tend to rule out the necessity for an eschatological meaning to basileia in v. 20.

Loisy insists on an eschatological meaning in v. 20 because "The abstract idea of a wholly spiritual and moral presence of the kingdom in the hearts of men is ... foreign to the Gospel and it may be said to the whole Bible" (ES-403-404). This is of course begging the question. The evidence which we have already presented, to the effect that Jesus spoke of the kingdom as a "present" reality (pp. 248 ff.), and that pneuma and dunamis, which he equates with the basileia, refer to the spiritual presence of God in the lives of men (pp. 354 ff.), at once opens the possibility that Loisy's assumption is false.

William Manson argues that "While our Lord makes the individual's entrance on the kingdom conditional upon a new birth, this cannot be his meaning here, since he would scarcely say that the Pharisees were reborn" (ML). The force of this argument is mitigated by the consideration that "you" in v. 21 is probably used in its general sense, much as a modern preacher says "you" from the pulpit, not meaning any one in particular, but rather any one "in general." This is supported by the fact that in v. 21 Jesus has already used a personal pronoun in a general sense. There is no antecedent to the pronoun in v. 21, "Nor will they say, 'Lo, here There!'" Jesus certainly does not have any particular "they" in mind, but rather any one

who might try to localize the kingdom.²⁴ Even so at this point "you" seems to refer to any one for whom the kingdom is "among" or "within." Martin Dibelius argues that entos must mean "among:"

What is meant is the signs of the Kingdom which alone could be objects of apocalyptic observation. The only question remaining is whether these signs are already "among you." The latter would refer to eschatological repentance, the former, which seems to me more probable, to the eschatological movement (FTG-162).

Behind Dibelius' statement of course lie his major assumptions that the kingdom as revealed in the Synoptics is consistently eschatological, and that an "apocalyptic motive" operated in the early church to change the original tradition. We have already noted the basic weakness of these two assumptions, so we are cautious about admitting them at this point (Cf. pp. 68, 218). It is commonly recognized that the Pharisees consistently viewed the kingdom of God as a future event, attended by signs which a man, properly instructed, could recognize.²⁵ The fact that vv. 20-21 warn against just this view of the kingdom argues against the validity of both of Dibelius' assumptions at this point. This suggests that the logic of vv. 20-21 demands that we render entos as "within." If the kingdom were to come "among" men, either in the present or in the future, we would expect it to be observable, but this is just what Jesus denies (Cf. POK-84). Otto contributes the acute observation that the strength of Jesus' negation in v. 21 is that

all talk of 'here' and 'there' is foolishness ... The matter in question was not something relating to place or space, but

²⁴ So Dal-wds-146, Mont. II-1013, KGSM-135. Cf. P.M.S. Allen, Expository Times, July 1938, p. 474.

²⁵ Cf. DChG-II-354, Mishnah Sota 9:15, pp. 235 ff. above.

but something dynamic, in view of whose nature a here or a there is not applicable. Only thus understood is there any meaning in rejecting the here or there, for in regard to the future Kingdom, here and there, i.e. local determinations, did have their place, even for Jesus (KGSM-132).²⁶

What we have been saying is that the logic of the use of the word basileia in v. 20 supports Jesus' creative use of the kingdom concept elsewhere. Those who would have us limit the mind of Jesus to a strictly external, eschatological kingdom at this point are asking us to make him agree with the basic assumptions of those Pharisees who asked the question, and this is just what he rejects. We suggest therefore that implicit in Jesus' answer is this affirmation: "You are wrong to think that the kingdom is something entirely future, entirely external and observable, for lo, the kingdom of God is within you." Jesus is affirming just that creative element which made his Gospel a "new garment" as compared with Judaism, the existence of the kingdom as an immediate, spiritual reality.

Estin, erousin, erxetai. The second key to the meaning of vv. 20-21 is the time factor involved in these three verbs. B. S. Easton uses these as a strong link in his argument that v. 20 refers to the Parousia. He points out that the present estin (v. 21) and erxetai (v. 20) have a timeless rather than a distinctively present sense. This is quite true, for as Otto observes, "In Aramaic, the copula, grammatically not expressed, but of course added in thought, can designate the present as well as the future." All this shows, however, is that no importance should be attached to

²⁶ Cf. also Dal wds-146, "A complete negation of meta paratērēseōs required the affirmation of an advent of the Theocracy in the secrecy of men's hearts."

the tense of estin. We might ask Easton why, if Luke meant to indicate the future here, he did not use estai? Montefiore saw this, and claimed the text should read estai, but his suggestion is unbacked by any evidence. Easton claims, moreover, that the future tense of erousin determines the time of the whole, and uses this as a basis for concluding that the reference here is to the Parousia. If we accept this suggestion, then we must take erousin as the antecedent of v. 21b. The verse then would read: "Neither shall they say, 'Lo, here!' or 'Lo, there!' for lo, [they shall say] the kingdom of God is within you," or "Lo [I say] the kingdom of God [shall be] within you." This is possible, but in either case we are doing things to the text which strict attention to the sentence construction will not allow. The only phrase whose tense erousin definitely governs is that of the phrase, "lo here ... there!" On the other hand, we must note that erchetai, though timeless, is nevertheless in the present, and the question arises, if Luke had wanted to stress the future, why did he not say eleusetai? Furthermore, we note the importance of erchetai. It occurs twice in v. 20. This "coming of the kingdom" is the theme of vv. 20-21. There are two verbs in v. 21 which complement the erchetai of v. 20, erousin and estin. It is significant that it is the future erousin which Jesus denies, but it is the present, or at least ambiguous, estin which he affirms. We therefore assert in opposition to Easton, that if anything governs the time of the whole, it is the present, indefinite estin. This is at best a weak approach to the problem, and a wise conclusion would be that the tense factor of these verbs is not a good basis upon which to build an interpretation.

Entos. The third key to the meaning of this passage is this much disputed word, entos. The Hebrew word which the LXX translates every time as entos is begereb (בְּרֵיב). There is a possible source of confusion in the Hebrew use of this preposition, for it is used in the sense of both "within" (Ps. 38:4; 102:1; Is. 16:11; 26:9 etc.) and "among" (Gen. 24:3; Ex. 31:14; Num. 11:20; Deut. 3:10; Is. 63:11 etc.), depending on the context. In the Aramaic, however, there seems little possibility of confusion. As Dalman has demonstrated in detail, "There are only two options possible for Luke 17:21,2. The reading is either בְּיִינוֹן, and this meant 'among you,' or else בְּגִינוֹן, with the sense of 'within you'" (Dal wds-145-146). This is what led Dodd to assert, "If appeal be made to an underlying Aramaic, the prepositions in that language meaning respectively 'among' and 'within' are distinct, and there is no reason why a competent translator should confuse them" (POK-84. Contra MMW-595).

In the LXX there is a possible source of confusion with the preposition en. It is used to translate begereb where it means "within" (Ezek. 11:10; 36:26,27 etc.) and also where it means "among" (Gen. 24:3; Ex. 31:14; Mic. 3:11 etc.). There is, however, no confusion where entos is concerned. As Dodd points out, entos is properly a strengthened form of en, used where it is important to exclude any of the possible meanings of that preposition other than "inside" (POK-84). Such is the case in the LXX. There it is used seven times, and each time it unquestionably means "within."²⁷

²⁷ Ps. 38:4; 108:22; 102:1; Cant. 3:10; Is. 16:11; Sir. 19:26; I Macc. 4:48.

In the Synoptics there seems to be little or no confusion between en and entos. Matthew uses the former to translate both the sense of "among" and "within," but on the one indisputable occasion when he uses entos, he does so to mean "within": "cleanse the inside of the cup" (Mt. 23:26). Luke in like manner uses en many times to mean both "among" and "within." When he wishes to emphasize the meaning "among" he uses en mesō (Lk. 2:46; 10:3; 21:21; 22:27,55; 24:36). His only use of entos is in the case under discussion (Lk. 17:21). At this point this consideration becomes pertinent, for it is obviously important to clearly establish whether "within" or "among" is meant at Luke 17:21. Surely Luke was aware of this importance. If he had meant to say "among," why did he not use en mesō, as was his custom when stressing that meaning? If there was no important distinction at stake, why did he not use en as was his custom when no particular stress was needed? The logic of Luke's use of entos demands that we see here an intended stress on just the meaning demanded by entos elsewhere, namely, "within." Allen points out that the Diatessaron reads "within your heart," and that Origen, Cyril of Jerusalem, and Gregory of Nyssa also favor "within."²⁸ Moulton discovers the same phrase occurring in a similar connection in the second of the new sayings of Jesus (P. Oxy. IV. 654:16) where the context favors the translation "within you." That this was the normal koinē translation of entos is further demonstrated by its use in the Oxyrrhynchus papyri to mean "within."²⁹

28 P.M.S. Allen, Expository Times, February 1939, p. 235.

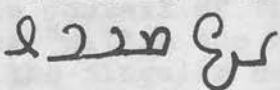
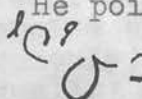
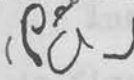
29 VII. 1128:15 (A.D. 173); IV. 724:11 (A.D. 155); X. 1274:13 (III A.D.); VIII. 1088 (early I A.D.).

B. S. Easton, in arguing for the meaning "among," points out that whereas the meaning "within" is that generally found in late Greek, the meaning "in the midst of" is common in Attic Greek, and among later writers is found in Symmachus. Furthermore, he says, this use is "presupposed by the renditions of the Latin versions and of both the Curetonian and Sinaitic Syriac" (BSE-262). With regard to "Attic Greek" Easton no doubt has reference to such thoroughly discussed examples as B. Weiss, Plummer, Creed, Grimm, Bauer, Allen and others find in Xenophon and Plato.³⁰ In the first place, it is not at all certain that "among" is the best translation of these famous passages.³¹ In the second place, even if we must render these as "among" (which is not the case), it would seem more realistic to take as our guide in translating Luke 17:21, not this formal Greek of previous centuries, but the koinē of Jesus' own day, which, as Easton admits, generally translates entos as "within." With regard to Symmachus, we find entos occurring twelve times according to Hatch Redpath. Of these, nine clearly require the meaning, "within" (Ps. 38:4; 48:12; 65:11; Is. 16:11; Jer. 31 (38):20; Ezek. 3:24; 28:16; Mic. 6:14; Hab. 3:2). Concerning the remaining three, Allen makes two mitigating observations: 1) That the full sense of the preposition is still present, though faintly, in all of them; and 2) that they all belong, however, to a special class of expression, in which the meanings of "within" and "among" in Greek as in English, are almost interchangeable. Because of the rather confused nature of these three passages, Allen makes the sensible suggestion that they are irrelevant for the interpretation

³⁰ Anab. I. 10:3; Hellen. II. 3:19; Leg. VII. 789 A.

³¹ Cf. the argument of P.M.S. Allen, Expository Times, July 1938, p. 476.

of Luke 17:21., "where the senses of 'within' and 'among' quite obviously do not approximate at all, and where, on the contrary, it is of the first importance to distinguish between them."³²

As for Easton's claim that the Latin versions and the Curetonian and Sinaitic Syriac presuppose the meaning "among," it is instructive to note the following: the best Vulgate manuscripts render this phrase "intra vos," which, as the most recent Catholic translation by Ronald Knox confirms, must mean "within." If the translator had wished to say "among" he would have used "inter." The Syriac Peshitta renders the phrase  which Jennings indicates must be translated "within." He points out that in Syriac, the phrases "in the midst of" () and "within" () are readily distinguishable.³³ Furthermore, it is noteworthy that the passage from Luke 17:21-22 is entirely lacking in the Curetonian Syriac. Other Syriac versions which render entos as "among" only show that these translators felt the same difficulty of interpretation as do many moderns, and do not furnish any real evidence for translating entos as "among."

The outcome of our linguistic study seems to be this: in Biblical Hebrew, there is a possible confusion in the use of be-gereb, which can mean both "within" and "among." In Aramaic, significantly enough the spoken language of Jesus' day, there seems to be no confusion. The two words are distinct. In the formal Attic Greek, mainly a written language, again there is a possible confusion in the use of entos. In the LXX Greek, and the koine of Jesus' day, there is some possible confusion over the use of "en"

³² Expository Times, February 1939, p. 234.

³³ William Jennings, Lexicon to the Syriac New Testament (Oxford, 1926), p. 45.

which means both "within" and "among," but there seems to be little confusion or none at all over the use of entos which consistently means "within."

Humōn. The final key to the interpretation of Luke 17:20-21 comes from a consideration of this objective genitive. Andrew Sledd, who readily grants that entos means "within," raises an important point when he says:

The exact meaning of entos in any given case---the site and sort of "withinness" that is intended---must be determined from the dependent genitive and the context of the phrase... this "within" MUST HAVE the meaning "within the heart" only when the dependent Genitive is in the singular number ... When the dependent Genitive is in the plural number, the phrase may mean "within the group" designated by the Genitive; it need not mean, and sometimes (even commonly) cannot mean, inside of any member or members (individually) of that group.³⁴

At first sight, this argument seems to entirely mitigate the force of the linguistic study of entos. More mature consideration, however, reveals that Sledd has not penetrated to the heart of the matter. Granted that the objective Genitive has an important place in the interpretation, and granted that Allen has perhaps overstepped himself, and that in Xenophon Hell.2,3,19, Anab. 1,10,3, and Thucydides 7,5,3 entos refers to one group within another group. We would even grant the possibility that in Luke 17:21 Jesus could be referring to what Sledd calls a "group-within-group." There are two major considerations, however, which weaken the force of Sledd's argument and negate his apocalyptic interpretation of this passage.

1) The first is that in both the Old and New Testaments where the dependent genitive is in the plural, this genitive with en or entos

34 Expository Times, February 1939, p. 236.

often does have the unmistakable meaning of "within." It is of further significance that the outstanding examples of this phenomenon, which Sledd neglects to mention, occur where the subject of the phrase, that which is "within" the individual lives of several members of a group, is either the Holy Spirit or the Risen Christ.³⁵ It would seem that these cases represent a much closer and more pertinent parallel to entos humōn in Luke 17:21 than do those obscure examples from Classic Greek.

2) Sledd suggests that v. 21 means that the kingdom group is within the "you-group," but by stopping there he fails to penetrate to the heart of the matter. The further question, and most important of all, which Sledd fails to answer or even ask is this: In what way is this group the "kingdom group"? Is this designation given to them merely because they are an organization that bears the name of the kingdom of God? The point at issue then is the basic question as to the nature of the kingdom of God in the teaching of Jesus. Is the kingdom fundamentally a group which exists within another group, or is it basically something extra, the possession of which as something "within" identifies men as members of the kingdom group? Another way to state the issue is this: Is the basileia for Jesus a spiritual entity or merely a physical organization? At this stage in our discussion we can point to sufficient evidence that the former alternative is certainly Jesus' concept of the kingdom.³⁶

35 "A new heart also will I give you, and a new spirit will I put within you"(pl) begirbegem (en humin), Ezek. 36:26,27. Cf. Ezek. 11:19. "Do you not realize that Jesus Christ is in you?" II Cor. 13:5; Col. 1:27; I Pet. 3:15.

36 Cf. pp. 237 ff. where the kingdom is seen to be the central factor in Jesus' spiritual cosmology. Cf. pp. 353 ff. where we have seen Jesus equating and paralleling the basileia with pneuma and dunamis which, as the spiritual presence of God, comes with a life.

In the coming pages we shall show many other examples of this same "inner" nature of the basileia. Paul's concept of the "mystery," which is Christ in you" (Col. 1:27), certainly refers to an inner reality. In view of this, the only reasonable solution seems to be that in this passage Jesus is referring to the kingdom as something which is "within" (entos) these men individually, and through them is "within" the "you-group" collectively. This satisfies the demands of the logic of the basileia, accords well with the tenses of the verbs, is that which is demanded by the consistent use of entos, and has ample parallels in other uses of the plural objective genitive. The failure of so much of the exegesis of this passage is that the basileia is divorced from the individual, when actually Jesus' major concern is just at this point. Salvation is an individual affair. Even so is the kingdom an individual affair which is not "here" nor "there," but is in all reality "within" the man who receives it.

Mark 9:50b, "Have salt in yourselves, and be at peace with one another."

For the Hebrew, salt had a special religious significance. Its preserving qualities led to its being regarded as an essential element in the making of any enduring covenant. To "eat of his salt," was a sign of enduring friendship among Eastern peoples (DChG II-552). As a symbol of incorruptness, salt was habitually offered along with the sacrifices (Lev. 2:13), and so came eventually to symbolize the covenant relationship with God (so SW). F. W. Grant points out that the Hebrew behind halas is malakh (מלך) which

of the Bible (Ex. 4:13-20; 30-43) the word is identified in v. 14

was perhaps a play on the word malak 750, which means "to rule."³⁷ The very interesting suggestion that comes from these facts is that what Jesus is saying here is, "Have the rule, the covenant, the kingdom of God within yourselves." This interpretation is further supported by the following facts: 1) If v. 49 is in the proper place, it very probably refers to the same thing. It is by selecting fire of the Crisis which comes when the Spirit of God is cast before men, the very mission Jesus came to perform (Cf. Chapter IX), that men will receive or reject the kingdom of God. 2) We have already shown that "life" in v. 3 and "kingdom" in v. 47 refer to the present kingdom. 3) In Matthew 5:13-14, those who are worthy of the kingdom (v. 10) are described first as "salt" and then as "light," two figures obviously having the same meaning. At a later point in this chapter we shall show that Jesus consistently used this figure of light to describe the presence of God within a life. 4) "Peace," which is the stated result of "having salt," is a common Hebrew description of salvation, an inner condition of soul (Cf. pp. 571 ff.).

There are many other instances where Jesus refers to the kingdom as something which is an inner reality in the lives of men. The kingdom is like a seed growing secretly (Mk. 4:26-29), like a mustard seed (Mk. 4:30-32), like leaven (Lk. 13:20-21; Mt. 13:33), all of which grow and expand within the soil or dough of a life. Jesus refers to the kingdom as something which is intimately associated with the man himself. In the Parable of the Soils (Mk. 4:13-20; 36-43) the seed is identified in v.14

³⁷ F.C. Grant, The Earliest Gospel (New York: Abingdon-Cokesbury Press, 1943), p. 116.

as the "word" of the kingdom which is accompanied by the spiritual presence of the kingdom itself (cf. pp. 121 ff.). But then in v. 16 the metaphor changes and the seed is a person who either receives the word and the kingdom imperfectly or else receives it completely and as a full-grown plant bears fruit, "thirtyfold and sixtyfold and a hundredfold." This same close association of the kingdom and the man within whom the kingdom resides is seen in the Parable of the Wheat and the Tares (Mt. 13:24-30). There the seed is described as the "Son of the kingdom." For Jesus, as for his Hebrew contemporaries, the metaphor of sonship describes the most intimate and personal of relationships (Cf. pp. 432 ff.). Jesus describes the kingdom as being synonymous with the "finger" or the "Spirit" of God which comes "upon you" (Lk. 11:20. Cf. pp. 244 ff.). It is parallel with the dunamis of God (Mk. 9:1. Cf. pp. 314 ff.). It is something which is given to men: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Lk. 12:32). It is something which a man receives: "Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it" (Mk. 10:15). It is like a wonderful discovery which becomes a man's personal possession (Mt. 13:44-45). In all of these cases the kingdom is described as a present, personal, spiritual reality.

It is difficult to avoid the suggestion that Luke 12:34 (Mt. 6:21) should be interpreted in the light of the above. In Luke 12:31-32 Jesus has just told the disciples to "seek his

kingdom," and to "fear not ... for it is your Father's good pleasure to give you the kingdom." What is more natural than that they should respond by asking him, "where is this kingdom?" and that Jesus should answer, "where your treasure is, there will your heart be also" (v. 34). In other words, "the kingdom of God is within you" (Lk. 17:21), even as your heart is within you. This would then be the same teaching as that found in Matthew 12:34-35, "For out of the abundance of the heart the mouth speaks. The good man out of his good treasure brings forth good, and the evil man out of his evil treasure brings forth evil." The inner treasure of the kingdom is also suggested in Luke 11:41, "But give for alms those things which are within; and behold, everything is clean for you." Jesus was concerned with the inner nature of man (Cf. also Mk. 7:14-23; Mt. 23:25-28). Man was evil within, and the remedy which he proposed for individual salvation was the entrance within of something extra, the pneuma, the dunamis, the basileia tou theou.

B. At this point we must bring to sharper focus the nature of man and his need for salvation within the above framework. In the Synoptics Jesus pictures the Anthropological Crisis in terms of a series of antithetic dualisms. Basically these are the expressions within the life of man of God's judging reactions of Love and Wrath.

1. Psuchē sōma --- psuchē pneuma

Scholars have long noted the distinction in the writings of Paul between the psuchikos anthrōpos and the Pneumatikos anthrōpos (I Cor. 2:14), or between the sōma psuchikon and the sōma pneumatik-

kon (I Cor. 15:44). The physical man is he who does not receive the gifts of the Spirit of God, and who is not able to understand them. He is the man of dust and bears the image of the "first man Adam." The spiritual man is he who has "received not the spirit of the world but the Spirit which is from God." He it is who bears the "image of the man of heaven." It has also been commonly noted that at times Paul seems to speak of man as a trichotomy of body, soul and spirit (Rom. Ch. 7).³⁸ Despite the fact that Paul claims to have "the mind of Christ" on this subject (I Cor. 2:16), the general tendency has been for scholars to attribute this neat anthropology to Paul and look no further. It is our conviction that at this point Paul did literally have the mind of Christ, and that not only this concept of anthropology, but this very usage of psuchē and pneuma goes back to Jesus himself. Paul was only making explicit and abundantly clear what was implicit in the mind and very words of Jesus concerning the nature of man in his relation to the God of Justice. For Jesus, man was basically a psuchē in need of the pneuma tou theou.

Having already examined Jesus' use of pneuma and its parallels, dunamis and basileia in the Synoptics (pp. 354 ff.), we must now get an over-all picture of his use of psuchē before examining in detail the pertinent passages. Jesus is recorded as having used the Aramaic underlying psuchē, probably nephesh (Cf.

³⁸ This trichotomy of soma, psuchē and pneuma has been found in a Christian letter of the fourth century (MM ad loc.). Cf. also Milligan, Thessalonians, pp. 78 ff., H.A.A. Kennedy, St. Paul and the Mystery Religions, p. 142.

pp. 353 f.), on twelve separate occasions covering all four major sources (5 Mk., 3 L, 3 Q, 1 M). In general he uses psuchē (nephesh) in two different ways: psuchēas closely linked with the sōma, and psuchē as potentially distinct from the sōma.

a) In this first sense, the psuchē is so closely linked with the sōma that if the sōma dies, the psuchē automatically and inevitably ceases to exist. In this category, Jesus uses psuchē to refer to animal life (Lk. 12:22-23; Mt. 6:25; Mk. 10:45; Mt. 20:28; Mk. 3:4; Lk. 6:9; 14:26; 12:19,20), to refer to feelings, emotion, mind (Mk. 14:34; Mt. 26:38; 12:30; 22:37; Lk. 10:27) and finally as a general term to refer to one's "self" (Lk. 12:19,20). We shall refer to this aspect of man's psuchē as psuchē in its sōmā relationship.

b) In the second sense, as being potentially distinct from the sōma, Jesus speaks of psuchē as that which all men have, but only in a conditional sense: "fear him who, after he has killed, has power to cast into hell;" (Lk. 12:5), or "who can destroy both soul [psuchē] and body [sōma] in hell" (Mt. 10:28). By itself the psuchē is not sufficient for what Jesus describes as zōē, and is destined to be lost: "For whoever would save his life [psuchēn] will lose it;" (Mk. 8:35), "By your endurance you will gain your lives [psuchas]" (Lk. 21:19), "Take my yoke upon you ... and you will find rest for your souls [psuchais]" (Mt. 11:29). It is in this second use of psuchē that Jesus locates what is commonly, and rather loosely, identified in modern terminology as "soul." It is when this psuchē is joined with something else,

with the pneuma, the basileia tou theou, that we find in the teaching of Jesus the same condition which Paul refers to as the pneumatikos anthrōpos.

It must be admitted at the outset that this dualism of the psuchē sōma and the psuchē pneuma is very unsystematically and unexplicitly revealed in the Synoptic teaching of Jesus. This need not deter us, however, from finding it there if sufficient evidence warrants it; for as we have seen again and again in this study, Jesus was not a systematic theologian.. He customarily taught by implication in terms which were distinctively his own. As evidence for the above dualism, and for this two-fold analysis of psuchē, we present the following passages.

Luke 12:13-21, The Parable of the Rich Fool.

And he said to them, "Take heed, and beware of all covetousness; for a man's life [zōē] does not consist in the abundance of his possessions." (16) And he told them a parable, saying, "The land of a rich man brought forth plentifully; (17) and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' (18) And he said, 'I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. (19) And I will say to my soul [psuchē], Soul [psuchē], you have ample goods laid up for many years; take your ease, eat, drink, be merry.' (20) But God said to him, 'Fool! This night your soul [psuchē] is required of you; and the things you have prepared, whose will they be?' (21) So is he who lays up treasure for himself, and is not rich toward God."

There has been some criticism of the authenticity of this passage. J. Weiss and Claude Montefiore identify v. 15 as a redactional device added by Luke to connect the preceeding incident with the parable in vv. 16-20.³⁹ J. M. Creed objects to

³⁹ Otto Baumgartner, Wilhelm Bousset, Hermann Gunkel, Wilhelm Heitmüller, Georg Hollmann, Adolf Jülicher, Rudolf Knopf, Franz Koeler, Wilhelm Lueken, Johannes Weiss, Die Schriften des Neuen Testaments neu unbersetzt und für die gegenwart erklärt (Göttingen, 1929), ad loc. Cf. Mont. ad loc.

v. 21 on the basis that it provides a transition from the parable to the discourse which follows (CL ad loc.). Underlying these criticisms is the recognition that the parable in vv. 16-20 is a self-contained unit, very closely akin to the Wisdom of Sirach 11:18 (Cf. also 31:3 ff. So MMW, Mont., RHC-295-296). There are two considerations that mitigate the force of these objections.

The first is just this similarity of the parable to the Wisdom of Sirach. The parable by itself (vv. 16-20) is a Jewish parable with no specific Christian teaching. It is vv. 15, 21 which give it its Christian application. In view of this the question arises as to whether this current Jewish parable would have been preserved as a word of Jesus if there were no specifically Christian teaching originally attached to it. Rather than vv. 15 and 21 being added because Jesus gave the parable in vv. 16-20, the logic of the matter insists that vv. 16-20 were preserved in Christian documents because Jesus originally added the material in vv. 15, 21 to a current Jewish parable, a favorite practice of his (Cf. pp. 94 ff.). It is just this "creative addition" which Jesus consistently made to current Jewish ideas which acts as one of the most telling marks of authentic tradition. Furthermore the teaching in vv. 15, 21 has the air of authenticity because the idea of the negation of riches, and the technical use of zōē in v. 15 and the metaphor of "treasure" in v. 21 form a strong part of Jesus' message elsewhere in the Synoptics (Cf. Mk. 10:22; 10:21; 9:43; Mt. 7:14; 6:19,20,21; 12:35;

13:44; 19:21; Lk. 6:45; 13:33,34; 18:22).

The course so often taken in interpreting this passage is to see here a warning directed against greed (so MMW), against "the folly of absorption in the goods of this life, in view of its brevity and uncertainty."⁴⁰ This meaning has of course some validity, but it is our conviction that this is merely scratching the surface. Jesus was consistently concerned with the issues of life and death, salvation and condemnation, and it is on this deeper level that we shall find the mind of Jesus with regard to this passage.

The key to this passage lies in its two basic contrasts: contrast between two kinds of "life" and that between two kinds of "treasure," both of which contrasts serve to cast into bold relief the Crisis in which the life of man is involved. The first contrast occurs in the significant distinction between life (zōē), v. 15, and soul (psuchē), v. 19. "Life" is the most important word in the whole passage, for it is this which Jesus is describing. In v. 15 he holds zōē up as an ideal. In vv. 16-21a, Jesus tells what zōē does not consist of, and in v. 21b he tells what it does consist of. "Life" (zōē) is what the ideal man should have. "Soul" (psuchē) and "goods" is what this particular man actually has.

Now we have already shown that elsewhere in the Synoptics zōē is used by Jesus as a technical term to describe the higher

⁴⁰ CL. So also J. Weiss, op. cit. Montefiore sees v. 21 as a reference to "almsgiving."

life of the kingdom as a present, spiritual reality (Mt. 7:14, pp. 255 ff., Mk. 9:43, pp. 248 ff.). The significant thing in our present passage is that this word zōē is used to describe the kind of life possible for a particular person in a context where its usual technical, soteriological use is demanded. In the very word zōē we see where the kingdom life can enter a man and become his life. This life appears to be entirely spiritual, otherwise one would expect Jesus to say, "zōē does not consist only in possessions." The life which Jesus holds up as the ideal and the focal point of this whole passage is a life dominated by the presence of the basileia. He brings this out specifically when in v. 31 he says, "seek his kingdom, and these things shall be yours as well."

In contrast to this ideal life, Jesus sees the lives of his hearers, and especially that of him who asked for the division of the inheritance, to be like that of a certain rich man, which is the direct opposite of the kingdom zōē. In vv. 16-21a the dominant word is psuchē, not zōē. What did Jesus mean by psuchē at this point? It is the psuchē that owns the goods and which expects to enjoy them. It is the psuchē that will be "required." These facts plus the abundant occurrence of the first person pronoun in vv. 17-19 and the statement in v. 21 that this man is to be compared to a man "who lays up treasure for himself" (autō), indicate that psuchē at this point is a synonym for "self." The important fact about this psuchē is that it is a self completely tied to the world of physical things (note the recurrence of "things," "goods," "fruits," "grain") and being so, does not

partake of zōē, the spiritual life of the kingdom.

The second contrast is like the first and centers on the word, "treasure" (v. 21). The man in the parable (in the audience) lays up a physical treasure for himself. The ideal man to whom Jesus is pointing is he who is "rich toward God." This involves a difference in the nature of the treasure and in its combined object and source. As we pointed out above, the word thesauros is a metaphor common to the teaching of Jesus. The significant thing here is that its most consistent use is to refer to the kingdom of God, a spiritual treasure whose source and object is God. There is every reason for seeing a similar use in this passage. Of further significance is the fact that in the elaboration of this theme, Luke 12:33-34, Jesus urges his audience to sell their physical possessions and "provide yourselves ... with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys."

This is obviously a spiritual treasure, and, strikingly enough, if our interpretation of this is correct, an internal treasure; for the passage concludes with the statement, "For where your treasure is, there will your heart be also" (v. 34. Cf. pp. 385 ff.). In the light of these considerations, let us now recall a suggestion made in Chapter IV. There we pointed out that the Rich Fool is an example of a parable with a "Thematic" explanation. The explanation occurs in v. 21 and constitutes not only the parable's explanation but its application to v. 15. This is just as we might expect if, as we have suggested, vv. 15, 21 are the most representative of the creative activity of Jesus' mind at this point. This would mean

that what Jesus is saying here is this: "a man's life does not consist in the abundance of his possessions" (v. 15), but in being "rich toward God" (v. 21). A life in possession of the kingdom zōē is as different from a life which is merely a physical psuchē as a man who lays up spiritual "treasure in the heavens" is different from him who lays up merely physical treasure in his own barn.

The tragedy of this passage comes out in the force of the word, aphrōn, "fool."⁴¹ He is a fool not only because his psuchē will be required of him, but because he is not rich toward God and therefore is rejecting the kingdom zōē. The depth of this tragedy is further clarified by the words, "This night your soul is required of you; and the things you have prepared, whose will they be?" The man is apparently to lose his psuchē. The question "whose will they be?" further suggests that as those goods no longer will have an owner, so will that man no longer have a psuchē. There is no hint of a resurrection life of any kind for this man. If Jesus had thought in those terms he might well have said, "you cannot use these things where you are going." Instead he merely negates that man's existence. Here then is the sharpness of the contrast. Here is the Crisis. On the one side is the ideal man who has "life" (zōē), who possesses the richness of the treasure of the kingdom, the Spirit of God.⁴² On the other side of the contrast is the man of the

41. Aphrōn is used only one other time in the Synoptics, Lk. 11:40, where it describes the Pharisees who are unclean within, who do not enter the kingdom and who hinder those who are entering.

42. It would seem that a geometric axiom could come into play at this point. The pneuma and the zōē being both equal to or parallel to the basileia, are equal or parallel to each other.

parable who is only a psuchē, a physical being, wanting the spiritual treasure which will give him "life" (zōē), and therefore destined to extinction. There is the imperative, the choice, the reward and punishment brought to focus within the life of man. This again illustrates Jesus' standard technique of taking a perfectly external and unspiritual situation (the division of an inheritance) and turning it into the fire of the spiritual Crisis with which he challenges every soul.

Luke 12:22-34, Be Not Anxious.

And he said to his disciples, "Therefore I tell you, do not be anxious about your life, what you shall eat, nor about your body, what you shall put on. (23) For life is more than food, and the body more than clothing. ... (31) Instead, seek his kingdom, and these things shall be yours as well. (32) Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. (33) Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. (34) For where your treasure is, there will your heart be also."

We have already presupposed part of the exegesis of this passage by using it to strengthen the interpretation of Luke 12: 13-21 (Cf. pp. 379 ff.). There are those who would object to this assumption that the material in vv. 22-34 originally followed that in vv. 13-21 (so Mont., J. Weiss, et al.). It is not essential to our exegesis of vv. 13-21 that vv. 22-34 follow immediately and along the same lines; nevertheless, the following evidence points in that direction. a) On the one hand we note that in vv. 13-21 Jesus is speaking to "one of the multitude," whereas in vv. 22-34 he is speaking to "his disciples." This need not argue for a different situation, however, for in v. 1

Luke specifically tells us that this is a "DG" audience, made up of "many thousands," among whom are the disciples to whom Jesus begins to speak "first of all." All that Luke has said is that in vv. 13-21 Jesus has shifted his attention to "one of the multitude," and then in vv. 22-34 he has shifted it back to the disciples, both being in the same audience. b) The main argument for the continuity of the discourse in Luke is the strong similarity between vv. 13-21 and vv. 22-34. Seen in the light of the above exegesis, both sections have the same theme. They are both warnings against excessive concern for material things to the neglect of the higher life of the kingdom. They both deal with the subject of the psuchē, and both warn that the psuchē in its sōma relationship plus material goods is not sufficient for zōē. Something more is needed, the treasure of the basileia. The language of the "treasure in the heavens" (v. 33) brought to focus within the life of man by the words, "give you the kingdom" (v. 32) and "where your treasure is, there will your heart be also" (v. 34) is paralleled in v. 21 by being "rich toward God."

Verses 22-34 carry on the same contrast between two kinds of inner life which we found in vv. 13-21. One kind of life, tied to physical concerns, is negated. Another kind of life, centering around the phrase, "life is more than food" (v. 23), is advocated. The fact that the whole passage is hortatory, "be not anxious ... consider ... do not seek ... seek his kingdom... sell ... give ... provide," suggests rather pointedly that the indicative estin of v. 23 should be read in the sense of an imperative.

"Let your life [psuchē-sōma] be more than food, raiment etc." In other words, psuchē in its sōma relationship is not sufficient. Something more must be added for zōē and that something more is the kingdom of God.⁴³

c) Matthew further testifies to the anthropological theme of this material by putting it in his sermon on the mount in a passage dealing with man's inner life: "The eye is the lamp of the body ..." (Mt. 6:22). d) Finally, the unity of this section around the theme of the anthropological Crisis is seen in the logical progression of the discourse:

- | | | | |
|------------|--|----|--|
| v. 15 | A man's life (<u>zōē</u>) | -- | The ideal life of the kingdom is the focal point of the exhortation. |
| vv. 16-21a | Life does not consist in the abundance of possessions ... | -- | A negative description of <u>zōē</u> . What it does not consist of, a <u>psuchē</u> tied to physical things. Here is the contrast in which is embodied a Crisis decision. |
| v. 21b | Be rich toward God. | -- | Here is what <u>zōē</u> does consist of. |
| vv. 22-30 | <u>Psuchē</u> is more (should be more) than food. | -- | Again, what the real life does not consist of--a <u>psuchē</u> enriched only by physical goods. Here is another contrast necessitating a decision. |
| vv. 31-34 | Instead, seek his kingdom ... give you the kingdom ... treasure in the heavens ... treasure ... heart. | -- | Again, here is what <u>zōē</u> does consist of (note the play on the word "life" all through here). Being rich toward God, the treasure, and the <u>basileia</u> are synonomous expressions. |

Here then is the Crisis within the life of man. The man who asks about the inheritance, whom Jesus identifies with the

⁴³ Manson's interpretation of "more," to the effect that physical life is more important than food and clothing, misses the deep Crisis significance of this passage. Easton's suggestion that "The 'more' is of course God's will and care" is in the right direction, but is incomplete because he fails to see this passage as an element in Jesus' view of the inner life. Cf. MMW, BSE ad loc.

Rich Fool of the parable, and some, if not all, of those disciples to whom Jesus directs vv. 22-34 are described as men whose lives are characterized by psuchē in its sōma relationship. They are men who stand in need of the basileia if they are to have the kind of life which Jesus calls zōē, a life characterized by psuchē-sōma plus something more, the treasure of the basileia, the Spirit and the power of God.

Mark 8:34-37 (DG), Saving and Losing Life.

And he called to him the multitude with his disciples, and said to them, "If any man would come after me, let him deny himself and take up his cross and follow me. (35) For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. (36) For what does it profit a man, to gain the whole world and forfeit his life? (37) For what can a man give in return for his life?

It is possible to interpret this saying with reference to itself alone, but it is much more understandable if interpreted with regard to its context, Mark 8:21-9:1. Before we can do this, we must answer the critical questions raised with regard to its contextual authenticity, especially those raised by A.E.J. Rawlinson and Harvie Branscomb in their recently reprinted commentaries. The main criticism is that into the primitive account of the confession of Peter the "Early Church" has inserted "later thoughts," of which the above passage is a part. As evidence for this, the following arguments are advanced. a) Branscomb points to the fact that "the title Son of man is introduced in verse 31 without any explanation of the change from the Christ of verse 29" (HB-153). Behind this objection seems to lie the assumption that Jesus did not use the title Son of man to apply to himself. This is not a valid argument, for as we have shown (pp. 265 f.) Jesus did so

use this title, and could well have done so here. b) Branscomb objects to v. 31 because it "describes the events of the Passion with an exactness of detail which indicates a formulation of the words after the events they describe" (HB-153). It would be obvious to anyone beforehand that any significant rejection would have to come from the chief priests, scribes and elders, as indeed it had come throughout Jesus' ministry. The important prediction in question is that he would be killed and after three days rise again. Branscomb's argument in this regard stumbles against some fairly clear evidence that Jesus did so predict: "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands'" (Mk. 14:58; Cf. also Mk. 15:29, Jn. 2:19-21).

c) Branscomb further argues that "verse 34 seems to have been especially popular in the early church," and on the basis of teaching which is similar elsewhere (Mt. 10:38; 17:24; Lk. 14:27; 9:23) discounts its authenticity at this point. Behind this argument lies the assumption that Jesus did not or could not give such a teaching more than once. This is a weak basis upon which to build any argument. We have shown again and again that it was Jesus' practice to give similar teaching in many different situations. The fact that this particular saying occurs several times in the Synoptics only argues that it was an important part of the teaching of Jesus. d) Branscomb's argument that the figure of the cross would not be pertinent before Jesus' crucifixion because this was a form of legal execution of a condemned

shall show presently, when interpreted in the light of the above

criminal does not really prove anything. It was obvious to Jesus that it was the Jewish rulers who were especially concerned to kill him. It is not unreasonable to grant Jesus the ability to see that they especially would have to make his death appear to be legal.

e) There is some weight to Branscomb's argument that the word euaggelion "betrays the language of a later decade" (HB-155). The word is used eight times in Mark and four times in Matthew. Only one of the four uses in Matthew is in the words of Jesus. Four times Mark uses the word where either Matthew or Luke omits it (Mk. 1:15; 8:35; 10:29; 13:10). Only once do Matthew and Mark concur on its use (Mt. 26:13; Mk. 14:9). On two occasions (Mk. 8:35; 10:29) the phrase "and the gospels" is used by Mark and omitted by Matthew and Luke in a similar situation, where Matthew and Luke have been following Mark fairly closely up to that point and continue to follow Mark after that point. John never uses this word. There seems therefore sufficient reason for holding the authenticity of the phrase kai tou euaggeliou in doubt. This, however, does not destroy the authenticity of the rest of the passage.

f) Finally, Rawlinson objects to Mark 9:1 as being from "a different context and perhaps from a different source," seemingly on the basis that it is out of place at this point. "Why did Mark introduce the saying at this particular point?" he asks (Raw-115). Rawlinson's confusion seems to lie in interpreting Mark 9:1 in a strictly eschatological manner, which we have seen is not in accordance with the evidence (pp. 314 ff.). As we shall show presently, when interpreted in the light of the Anthro-

pological Crisis, Mark 9:1 fits into this context very well.

Aside from the above, there is some positive evidence that this section from 8:31-9:1 originally belonged together. The words Satan (v. 33), psuchē (vv. 35-37) and genea (v. 38) as used by Jesus have a very close connection with each other. As we shall see in a moment, Satan was a term used by Jesus to describe the personification of the force of the physical in opposition to the Spirit of God (pp. 419 ff.). Jesus placed Peter temporarily in this category. Psuchē here refers to man as a physical being in need of the Spirit. The overwhelming stress in Jesus' use of the word genea is of a corporate body of men bound together, not by a biological, but by a moral affinity, by the evil of their natures which is mainly evidenced by their utter rejection of himself (Cf. Mk. 8:12; 9:19; Lk. 11:30-31, 50; 16:8; Mt. 12:45 etc.). There is also a certain logical development to this whole passage which will become more apparent after we have examined closely the meaning of vv. 35-37.

(1) ὅς
σωσαι τὴν ψυχὴν αὐτοῦ
ἀπολέσει αὐτήν

(2) ὅς
ἀπολέσει τὴν ψυχὴν αὐτοῦ
ἐνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου
σωσεὶ αὐτήν

(3) τί γὰρ ὠφέλει ἄνθρωπον
κερδήσαι τὸν κόσμον ὅλον
καὶ ἑμιωθεῖναι τὴν ψυχὴν αὐτοῦ

(4) τί γὰρ ἄνθρωπος
δοῖ

ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

The beautiful balance and poetic parallelism of this passage at once commends it to us as an authentic word of Jesus in its present form. The center of attention here is on the inner life of men in general, as illustrative of the lives of some of those in Jesus' audience in particular. The key to the meaning of this rather confusing saying lies in two contrasts. Jesus contrasts two kinds of men seen by the parallel repetition of hos, hos. He also contrasts two kinds of "life," and it is this play on the word psuchē which especially acts as the catalyst to clarify the problem.

Jesus has at some recent time, probably fairly close to the time he gives the above saying, predicted his own death. Peter objects to such self denial, indicating not only that he does not understand the kind of Messiah Jesus is to be (Cf. pp. 312 ff.), but that he himself is not ready to go that far with his master (Cf. pp. 426). In view of this, and with Peter in mind, Jesus then gives this bit of cryptic dialectic which is to the point of self denial, and which probes the depth of what is wrong with Peter.

There is some justification therefore in seeing Peter reflected in the phrase hos sōsai tēn psuchēn autou. Psuchē here then would refer to what we have called psuchē in its sōma relationship. The theme of physical death further suggests that the "cross" in v. 34 refers to physical death on a real cross.⁴⁴ But now suppose

⁴⁴ The phrase kath hēmeran, Lk. 9:23, is omitted by the Hesychian MSS, by C, D, al. it, Sys, and so do we omit it as unnecessary allegory.

of the In the above we can clearly see the contrast between the two types of men, one of whom can be identified with Peter, the man who is ashamed of Jesus and his words (v. 38), and the other with the ideal man whom Jesus is holding up for emulation, the man who loses his life for Jesus' sake, and who apparently is not ashamed. To begin with, both men have the same basic elements in their character: psuchē-sōma (they are both physical beings) and psuchē, something potentially separate from the physical which is destined to be lost, but which can be saved by the receiving of something extra. There is one thing which makes the difference, and the significance of this cannot be too strongly urged. The sufficient extra for salvation of the psuchē is that the psuchē-sōma should be denied "for my sake." It is not just the denial of the psuchē-sōma, but the reason for the denial, something within a man's life which motivates him to action. Jesus does not specifically identify this "extra" at this point. He indicates only that it has to do with himself. In view of all that we have said so far concerning the centrality of the basileia, the dunamis, the pneuma in Jesus' life and message, all that we have said about the present, active nature of this basileia as it enters within a life, all that we have said and will say about Jesus' insistence that this basileia must enter every life (Cf. pp. 611 ff.), combined with the fact that Mark 9:1 refers to the kingdom in just this way (pp. 314 ff.), what could be more natural than to see the coming of the kingdom with power of Mark 9:1 to be Jesus' specific identification of this "sufficient extra" for the salvation

of the psuchē? If we are correct, then we are able to derive a formula of Crisis from this saying. The psuchē-sōma plus psuchē by itself, refusing to deny itself and receive the basileia, equals death. The psuchē-sōma plus psuche plus basileia equals salvation.

Luke 12:4-5, Whom to Fear.

"I tell you, my friends, do not fear those who kill the body [sōma], and after that have no more that they can do. (5) But I will warn you whom to fear: fear him who, after he has killed, has power to cast into hell; yes, I tell you, fear him!"

Here is another passage dealing with the nature and destiny of the individual which carries on the two-fold Crisis comparison of two different subjects, a comparison of two different kinds of action, and a comparison of two different levels within the object of the actions.

It is apparent that killing the body (sōma) and casting into Gehenna are two separate operations. The fact that it is only God who can cast into Gehenna strongly suggests that this "more that they can do" must consist of a spiritual, moral judgment which only God can effect. The logic of this saying demands that we posit here the existence of something more than the sōma which is not inevitably tied to the sōma and which is capable of being cast into Gehenna at the discretion of God. In view of what we have said so far in this chapter, it would seem a fairly safe inference to identify this aspect of man's being as the psuchē (nephesh) as developed above. It is interesting to note, whether or not we agree that his addition is authentic, that Matthew has made just this point explicit which is implicit

in Mark: "And do not fear those who kill the body but cannot kill the soul [psuchē]; rather fear him who can destroy both soul [psuche] and body in hell" (Mt. 10:28).

The Threefold Comparison

- (1) Of subject: Do not fear those physical men
Fear him God
- (2) Of action: Kill.....a physical catastrophe
cast into hell...a spiritual catastrophe
- (3) Of the Objects of the action. sōma.....strictly physical
psuchē.....potentially spiritual

The above interpretation is further supported by three more of the units in Luke 12:1-12.

- a) "Beware of the leaven of the Pharisees, which is hypocrisy" (v. 1b).

We have noted already that Jesus' most characteristic use of the word hypocrite is to describe the inner state of a man as compared with his outer state (pp. 175 ff.). He describes the Pharisees many times as hypocrites. They are those against whom Jesus could only pronounce "woe" (Mt. 13:13 ff.). They are those who seem automatically destined for eschatological "weeping and gnashing of teeth" (Mt. 24:51; Mk. 7:6). At one point Jesus goes into more detail to describe what he meant by calling the Pharisees, "hypocrites."

"Woe to you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs, which outwardly appear beautiful, but within they are full of dead men's bones and all uncleanness" (Mt. 23:27).

The usual translation is to see the simile of the tomb and the bones as merely saying that within these men are hypocritical and unclean thoughts and motives. It is our belief that there is more here than this. Jesus is here indicating that the Pharisees are

dead within. He is describing a condition of soul (psuchē), even as he is when he calls the Pharisees "offspring of vipers" (Mt. 23:33), or "children of hell" (Mt. 23:15). The use of "leaven" as a metaphor for the Pharisees, linked as it is with the word, "hypocrite," indicates that the "leaven" describes a similar condition of inner spiritual death. It is not that anything has already been killed, but rather that the psuchē has not yet begun to live because these men have rejected the zōē which comes when the psuchē receives the basileia. Elsewhere Jesus identifies the kingdom of God as "leaven," an inner, spiritual power (Mt. 13:33). The use of the same figure rather bitterly of the Pharisees at this point suggests a sarcastic comparison. In effect the warning would be: "Beware, lest you miss the leaven of the kingdom and have only the leaven of the Pharisees which is the leaven of death."

- b) "And I tell you, everyone who acknowledges me before men, the Son of man also will acknowledge before the angels of God; but he who denies me before men will be denied before the angels of God" (Lk. 12:8-9).

As we have already shown, this passage refers to the two planes of Jesus' cosmology, to the present reality of the physical and the spiritual realms (pp. 238 ff.). The acknowledgment or denial here could mean the acceptance or rejection of a man by God, or, as seems more to the point, and is illustrative of vv. 4-5, it could refer to the acknowledgment by God that a man does or does not exist in a spiritual sense. This passage has echoes of the tragic saying, "And then will I declare to them, 'I never knew you; depart from me, you evildoers'"

also, the higher realm of basileia and psuchē (Mt. pp. 229 ff.).

(Mt. 7:23). These men cannot enter into the eschatological kingdom because to do so they must already be in the kingdom, they must already have come alive in the spiritual sense of zōē and so already be sheep instead of goats.

- c) "And every one who speaks a word against the Son of man will be forgiven; but he who blasphemes against the Holy Spirit will not be forgiven" (Lk. 12:10).

Again we find Jesus presenting a comparison between the realm of the Spirit and that of men (Cf. pp. 240 ff.). The action of blaspheming in the two sentences is the same, but there is a comparison between the subjects of the action, the objects of the action and the results of the action.

- (1) The subjects of the action:
 - (a) everyone who speaks a word against the Son of man (but presumably not against the Spirit)
 - (b) he who blasphemes against the Spirit
- (2) The action of blaspheming describes the action of speaking lightly of, refusing to identify oneself sympathetically with, and in effect rejecting the Son of man and the Holy Spirit.
- (3) The object of the action in both cases is really the Holy Spirit. To speak a word against the Son of man is really in this context only an indirect way of saying that this man does not speak against the Spirit. The Spirit is therefore the real (implied) object of 10a, as it is obviously of 10b.
- (4) The results of the action complete the contrast of (1).
 - (a) The one who does not blaspheme the Holy Spirit, despite what else he does, will be forgiven.
 - (b) The one who blasphemes against the Holy Spirit cannot be forgiven, that is he cannot be reconciled to God because he has rejected the Spirit of God, whose presence in his life constitutes reconciliation.

In Mark this lack of forgiveness is explained by identifying the action as aiōniou hamartēmatos. What Jesus is saying is that to blaspheme against pneuma hagios is a sin against the aiōn, the higher realm of basileia and pneuma. (Cf. pp. 229 ff.).

This is the one sin which is never forgiven ("either in this age or in the age to come," Mt. 12:32) simply because this rejection of the Holy Spirit is in itself Jesus' very definition of sin (Cf. pp. 419 ff.). When this saying is seen in this light, we can dispel the spectre of a particular sin which, when committed once, can never be forgiven. Jesus' message is never so legalistic. God's love is never so parsimonious. The pneuma, the basileia, is forever "coming near" to men. As long as they reject the Spirit, men are committing the basic sin, the sin against the aiōn, and cannot by the very nature of the thing, be reconciled to God. But whenever they receive the gift of the Spirit, whenever they take his "yoke" upon them, then men shall indeed find rest, salvation, "life" for their souls (Mt. 11:29).

The anthropological Crisis then carries throughout Luke 12:1-12 in the guise of a weighty contrast. A life (psuchē-sōma plus psuchē) which is wanting the gift of the Spirit and so is filled with the "leaven" of death, a life that is destined to be cast into Gehenna, a life that is denied in the presence of God, a life that cannot be forgiven because of the state in which it exists, is contrasted with a "life" (psuchē-sōma plus psuchē plus pneuma) which is filled with the "leaven" of the kingdom, a life not destined to be cast into Gehenna, a life which is acknowledged in the spiritual realm of God, a life whose blasphemy will be forgiven because it is not the blasphemy of spiritual rebellion. The crucial factor, the "sufficient

extra," is the acceptance or rejection of the Holy Spirit. The positive half of this contrast is not explicitly developed at all points in Luke 12:1-12, but the negative note of warning inevitably presupposes a positive note of exhortation. We would miss the full impulse of the saying if we did not recognize this positive side of the Crisis comparison as being thoroughly implicit.

2. Phōs --- skotos

As we have seen there is good evidence that Jesus, as well as the Apostle Paul, saw man as a psuchē in need of the pneuma tou theou. Jesus' most common method of expressing this anthropological Crisis, however, was in terms of more descriptive metaphorical dualisms. One of the most central of these is the contrast between light and darkness. Within the soul of man there is light or darkness in so far as he possesses or fails to possess the Spirit, the kingdom of God.

The Lamp of the Body, Matthew 6:22-23 (Lk. 11:34-35) Q-D

The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; (23) but if your eye is not sound [is evil], your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness.

We shall deal with Matthew's version of this saying, because as Burney has pointed out, his version is rhythmically superior to Luke's and so has a greater chance for authenticity in its present form (BP-131). Furthermore, there is evidence that Luke's version is not accurate as it stands. Luke 11:33 is generally recognized as not really belonging with vv. 34-35, and v. 36 presents a rather confused picture, generally charged

sequence hangs on using the Lucan version, it is perhaps better to confine ourselves to Matthew.

See also ML, POK-145, MT-385-386, etc.

with being "bad Greek."⁴⁵

First let us get firmly in mind the focal point of this saying. The repetition of the personal pronoun and the three references to sōma identify this as a saying concerning the nature of man. Furthermore, the point of the saying is a contrast between the man with a sound eye whose body is filled with light, and the man with an evil eye whose body is filled with darkness. This immediately suggests that what we have here is another "crisis contrast" similar to those discussed above. The main points at issue are the identification of the figures of "eye," "lamp," "light," and "darkness."

It has become customary in recent years to interpret the "eye" of this passage as an allegorical expression "for the power of spiritual perception."⁴⁶ It is our judgment that the meaning goes much deeper, and has a much closer connection with Jesus' view of man. The first thing we notice about the "eye" is that it is equated with "lamp" (ho luchnos tou sōmatos estin ho ophthalmos). The second thing is that the eye of the ideal man is "sound" (holon) whereas that of the wicked man is "evil" (ponēros). These two clues are sufficient for the interpretation of Jesus' meaning. In the Old Testament the word for ophthalmos (ʔy) has an abundant metaphorical usage. One of the most consistent uses of the word is by metonymy to stand for the individual. When the Psalm-

45 So Jülicher, Holzmann, Wellhausen, Eastman, Creed, Bultmann, Montefiore, Moffatt, T.W. Manson etc. C.C. Torrey, op. cit., p. 309, suggests that in v. 36 we have a mistranslation of an Aramaic original, and clarifies the matter by retranslating the verse. This is a possible solution, but since nothing of consequence hangs on using the Lucan version, it is perhaps better to confine ourselves to Matthew.

46 BSE ad loc. So also ML, POK-145, MMW-385-386, etc.

ist says, "Mine eye wasteth away because of grief" (Ps. 6:7), he means that he himself is consumed with grief. The Psalmist elaborates the statement, "His eyes are privily set against the helpless" (Ps. 10:8) by the phrase, "He lieth in wait to catch the poor:" (Ps. 10:9)⁴⁷ More specifically, the word "eye" in the Old Testament is used metaphorically to describe the inner nature, the essential nature, the soul (nephesh) of man: "The law of Jehovah is perfect, restoring the soul: [nephesh]: ... The precepts of Jehovah are right, rejoicing the heart: The commandment of Jehovah is pure, enlightening the eyes" (Ps. 19: 7-8). "Jehovah, my heart is not haughty, nor mine eyes lofty; ... Surely I have stilled and quieted my soul" (Ps. 131:1-2). Even more specifically, an evil and a good eye are common Jewish descriptions of an evil and a good inner nature: "Beware that there be not a base thought in thy heart, ... and thine eye be evil against thy poor brother, ... and it be sin unto thee" (Deut. 15:9). "Eat thou not the bread of him that hath an evil eye, ... For as he thinketh within himself, so is he" (Prov. 23:6-7). "He in whom are these three things is of the disciples of Abraham ... A good eye and a humble spirit and a lowly soul ... And an evil eye, a haughty spirit and a proud soul ... are of the disciples of Balaam the wicked" (M. Aboth 5:19. Cf. also Sir. 14:10). We also recognize the abundant Old Testament use of "eyes" in the sense of the inner perception of the mind and heart (Is. 6:10; 29:18; 35:5; 42:7 etc.).

47 Cf. Ps. 13:3; 25:15; 119:123; Prov. 22:9 etc.

We shall not develop this usage, however, because it does not go with the traditional meaning of "evil eye," nor, as we shall see in a moment, does it go with the metaphor of the "lamp."

The figure of the "eye" is often used metaphorically in the Synoptics in the above two ways: to stand for mental, spiritual perception, and to stand for the essential, inner life of the individual. In the former sense it occurs in Matthew 13:15, "Lest they should perceive with their eyes," in Mark 8:18, "Having eyes do you not see ...," in Luke 10:23, "Blessed are the eyes which see what you see!" and elsewhere (Lk. 2:30; 19:42; 24:16). In the latter sense, the figure of the "eye" occurs on two other occasions, if we omit for the moment the one under discussion: Mark 7:21, 22, "For from within, out of the heart of man, come evil thoughts ... wickedness ... [an evil eye] envy;" and Matthew 20:15 (see footnote), "Or is your eye evil because I am good?" T. W. Manson and many others would have us see the passage under discussion, Matthew 6:22 (Lk. 11:34-35), in the light of the former set of passages dealing with spiritual insight. Aside from the fact that it is only in the latter usage that we find any reference to an "evil eye", there is a significant fact which militates against Manson's judgment. In every case in the Synoptics where ophthalmos is used to describe spiritual insight, the word is in the plural, whereas in the two cases where it refers to the inner nature of man it is in the singular. Since in Matthew 6:22 the word occurs

(Job 38:14; Is. 40:12; Job 27:3; Is. 40:12; sometimes used in place of ophthalmos (Is. 57:1)).

in the singular, we might well expect it to belong to this latter usage.

The word for "lamp" (luchnos, Heb. נֵר) also provides a clue to Jesus' meaning in the figure of the "eye." In the Old Testament it is used metaphorically in two ways. 1) The lamp refers to God (II Sam. 22:29; Job 29:2-3), to his salvation (Ps. 132:17; Is. 62:1), to his word (Ps. 119:105) and to his commandment (Prov. 6:23). 2) The lamp refers to man's essential nature, to his spirit, his life, his soul (nephesh). The statement in Proverbs 13:9, "The light of the righteous rejoiceth; but the lamp of the wicked shall be put out," is paralleled in 13:2 by the statement, "The soul (nephesh) of the treacherous shall eat violence."⁴⁸

In the Synoptics the word luchnos occurs nine times. Only once is it not used in a metaphorical sense (Lk. 15:8). In Matthew 5:13-16, Jesus is describing the "blessed" ones. He does so in four metaphors: "You are the salt of the earth ... You are the light of the world ... [you are] a city set on a hill ... Nor do men light a lamp" (i.e. you are a lamp that should be set on a stand). The lamp and the individual are equated. In Mark 4:22 and Luke 8:16 this same use of the metaphor of the lamp occurs in passages where Jesus seems to be preparing his disciples for the evangelistic mission. He urges

⁴⁸ Cf. Prov. 20:20. In Prov. 20:27, the word for "spirit," neshamah, is used elsewhere in the Old Testament to describe the creative Spirit of God which gives man animal life (Job 33:4,14; Is. 42:5; Gen. 2:7), it is synonymous with the life of man (Job 27:3; Is. 2:22; Dan. 10:17; I Kgs. 17:17) and is sometimes used in place of nephesh to refer to the soul of man (Is. 57:16).

described as "light" (58:8; 60:1, 19, 20).⁴⁹ His salvation them to be like lamps on a stand proclaiming the word of the kingdom, assuring them that all that he has said to them in secret (in both instances he is "alone" with the disciples) must be "made manifest" (Cf. pp. 121 ff.).⁴⁹ The phrase in Luke 12:35, "Let your loins be girded and your lamps burning," and the figure of the lamp (lampadas) in the Parable of the Ten Virgins (Mt. 25:1-13), refer to the essential nature of the man who is prepared to enter the eschatological kingdom (Cf. pp. 409 ff.). It would seem from the above that Jesus consistently used the word for "lamp" in one of its main Old Testament metaphorical meanings, to stand for the essential nature, the life, the soul of man. The logic of the matter then brings us to this preliminary conclusion: The figures of the "eye" and the "lamp" in Matthew 6:22-23 can be identified with what we have described above as the psuchē (pp. 392 ff): that which identifies man's essential inner nature; that which is only potentially separate from the sōma, and which must become filled with the pneuma tou theou to find salvation.

A further clue to Jesus' meaning in Matthew 6:22 lies in the contrasting metaphors of "light" and "darkness." In the Old Testament the word for "light" (אור) is rich with soteriological meaning. It will be only necessary to go to Isaiah to demonstrate this. There we find God described as "the light of Israel" (Is. 10:17). His "glory" (כבוד) is

⁴⁹ When we say this we have in mind Jesus' view that with the "word" of the kingdom goes the spiritual reality itself.

described as "light" (58:8; 60:1,19,20).⁵⁰ His salvation and love are described as "light" (42:6,16; 49:6; 51:4; 58:8,10; 59:9; 60:1). Israel, by showing forth God's righteousness and justice, is to be a "light," a reflection of God's light (60:1; 59:9; 58:8). The Servant Messiah is a "light to the Gentiles" (42:7; 49:6). It would seem that for Isaiah, the figure of light is the sign of, the result of, the equivalent of God's presence and his salvation.⁵¹

In contrast to this, darkness is the metaphorical symbol for anguish and death (9:2), for evil (45:7), for God's punishment (5:30; 47:5; 59:1-10; 8:22; 58:10), for alienation from the light of God's presence (29:18; 49:9; 60:2). It is symbolic of those who do not trust in Jehovah (50:10). Elsewhere it is the symbol used to describe the Day of God's Wrath (Zeph. 1:15).⁵²

The metaphorical comparison of light and darkness has an especially prominent place in Isaiah as it does throughout the Old Testament. Light contrasted with darkness refers to an inner condition of righteousness as opposed to unrighteousness: "We look for light, but, behold, darkness; ... we look for justice, but there is none; ... our sins testify against us" (59:9-12). Light and darkness refer metaphorically to the

⁵⁰ The conception of God as "light" is perhaps most dramatically seen in the pillar of fire and the light which overshadowed the Holy of Holies (Ex. 16:10; 25; 22; 40:34; 2 Mac.2:8).

⁵¹ Israel Abrahams describes the use of light as a figure for the future life in Daniel, Ethiopic Enoch 118:12, Wisdom 5:15 ff. and in Jewish Rabbinical and mystical literature (PhG I-169).

⁵² For other e.g. of the prophetic equation of darkness with the negative side of God's judgment, Cf. Amos 5:18-20; Nahum 1:8; Ezek. 32:8; Joel 2:4; 3:4.

contrast between peace and evil in general (5:20; 45:7). Light and darkness describe the comparison between the presence of the Messiah and the situation of men before his coming or of men who are separated from him: "The people that walked in darkness have seen a great light" (9:2; Cf. 42:7). Finally, this contrast between light and darkness describes the contrast between a life that is blessed with the presence of God and one that is cursed with his absence: "Arise, shine [be light]; for thy light is come ... For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee" (60:1; Cf. 58:10; 42:16).

In the Synoptics we find Jesus using the figures of light and darkness much as they are used in Isaiah only with a heightening of emphasis and a stress on their meaning for the individual. Darkness (skotos) is described in the words of Jesus as a "power" (Lk. 22:53), as that which characterizes exclusion from the eschatological kingdom (Mt. 8:12; 25:30), and in the passage under discussion, Matthew 6:22-23, as that which characterizes an evil (ponēros) nature.⁵³ In view of the above surveys, it is possible to identify the inner darkness of Matthew 6:22-23 as descriptive of a psychē from which the presence of God is excluded.

Jesus' use of the figure of light in the Synoptics is even more closely and consistently associated with the essential nature of man. "You are the light of the world," he tells

⁵³ Cf. pp. 434 f. for Jesus' use of ponēros to describe the inner condition of those who are rejecting the basileia.

his disciples (Mt. 5:14). He identifies men's inner nature (psuchē) as a lamp and urges that this all-important light must shine from this lamp (Cf. above). In Luke 16:8 he contrasts the "sons of this world" with the "sons of light," indicative of the intimate association between that for which the light stands and the individual. At a later point we shall show that in all probability by "sons of light" Jesus means exactly what he refers to elsewhere as "sons of the kingdom" (pp. 432 ff.). This would tend to indicate a parallel in Jesus' mind between phōs and basileia.⁵⁴

In view of all the above evidence, it is our considered judgment that in Matthew 6:22-23, by "light" Jesus is referring to the basileia which he is constantly urging men to receive, to that "sufficient extra" which the psuchē must have in order for it to partake of zōē, to the very presence of God. Now to this basic framework we must add one more element. Jesus often made plays on words. We found him so doing with the word "life" (psuchē). The very cryptic and obscure nature of the phrase, "the eye is the lamp of the body," suggests that such is also the case here. If we remember this, then on the basis of the above identification of "eye," "lamp," "light" and "darkness," we might paraphrase the saying in this manner: The soul, like an eye, is that through which the light of God enters a life. The soul, like a lamp, is that from which the light of

⁵⁴ This interpretation is further strengthened by a similar reference in the Old Testament where salvation is described as a condition where God is the light of an individual's lamp. "For thou wilt light my lamp: Jehovah my God will lighten my darkness" (Ps. 18:28). Cf. also Jer. 25:10 where desolation is described as the condition where the light of a man's lamp is taken away by God. For Job this is a description of death (18:6).

God's presence within a life shines. If your soul is sound, if it is doing what it is intended to do (in this case, being receptive to the presence of God or emitting the light of that presence), then your whole life will be filled with his light. If, however, your inner life is evil, then God's presence is not within you; and if the light of God's presence is not in you, how great is the darkness of his absence! Here then is indeed a crisis contrast, describing God's judgment within the life of the individual. He who has rejected the light of the presence of God has already received the judgment of the continued darkness of his absence, but he who has received his presence, the basileia, the pneuma tou theou, has already received his reward of "light," for the kingdom of God is within him.

The Parable of the Ten Virgins, Matthew 25:1-13 M-D

"Then the kingdom of heaven shall be compared to ten maidens who took their lamps and went to meet the bridegroom. (2) Five of them were foolish, and five were wise. (3) For when the foolish took their lamps, they took no oil with them; (4) but the wise took flasks of oil with their lamps. (5) As the bridegroom was delayed, they all slumbered and slept. (6) But at midnight there was a cry, 'Behold, the bridegroom! Come out to meet him.' (7) Then all those maidens rose and trimmed their lamps. (8) And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' (9) But the wise replied, 'Perhaps there will not be enough for us and for you; go rather to the dealers and buy for yourselves.' (10) And while they went to buy, the bridegroom came, and those who were ready went in with him to the marriage feast; and the door was shut. (11) Afterward the other maidens came also, saying, 'Lord, lord, open to us.' (12) But he replied, 'Truly, I say to you, I do not know you.' (13) Watch therefore, for you know neither the day nor the hour."

At the outset we must recognize a fact which is a great stumbling block to many in accepting the authenticity of this parable. There is a fairly close parallel between this parable and Luke 12:35-38 (L), Luke 13:25-27 and Mark 13:33-37. On the basis


of this there are those who insist on the dependence of one upon the other.⁵⁵ Without going into the matter in detail we feel that we have sufficiently shown that in the absence of any more significant evidence, probability is generally in favor of considering such similarity as evidence not that the Early Church has edited the original parable, but that behind these several versions of the one basic theme lies the mind of a single creator, most probably Jesus himself. (Cf. Chapter II).

A further cause for distrust lies in the fact that Matthew has placed this parable in a literary context where we find a series of four parables with eschatological themes, all four of which refer to the "coming of the Lord" (24:50; 25:19; 25:31), or the "bridegroom" (25:6). It would seem that Matthew has deliberately gathered this block of material, part from Q and part from M, and placed it at this point to enforce the eschatological message of Chapter 24. What this indicates is not that we should distrust the authenticity of the parable, which as we shall see holds together very well as a unit, but rather that we should be cautious about basing our argument too strongly upon the literary context, which, as we have often seen, is probably the least authentic part of the Gospels.

We have already shown that this parable deals with the final judgment (pp. 272 ff.), with the judgment within the visible kingdom (pp. 309 f.), and with the delay of the Parousia

55 MMW-534, Mont. II-958.

(pp. 340 f.). At this point it is our concern to fill in its interpretation with a discussion of the anthropological Crisis involved here, centering around the figure of the "lamp" as developed above. Here we have another Crisis-contrast between two types of persons (in this case both members of the "visible kingdom"), the one being wise and the other foolish.

We have already identified the "maidens" with the disciples of the audience and the disciples in general, and the "bridegroom" as Jesus himself (pp. 310 ff.). It is now necessary to attempt to determine what Jesus meant by mōrai and phronimoi, v. 2. In the LXX mōros is used chiefly to translate nabhal () which refers mainly to the man who has no perception of ethical and religious claims.⁵⁶ In the Synoptics, the word occurs on three other occasions in two of which it has this ethical, religious meaning: "And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand" (Mt. 7: 26). This man is destined for the negative judgment of destruction. His house will fall (Cf. pp. 296 ff.). Jesus refers to the Pharisees as "fools": "Woe to you ... blind fools ... hypocrites ... inside they are full of extortion and rapacity" (Mt. 23:16-25). Jesus seems to equate the words hypocrite and fool, at least where the Pharisees are concerned. This suggests that by mōros he means one who is dead inside like the Pharisees, because he has rejected the kingdom (v.13)⁵⁷

⁵⁶ BDB. Cf. Isaiah 32:6, "The fool will work iniquity..."

⁵⁷ Cf. pp. 396 ff. . At a later point we will show that the phrase, "child of hell" illustrates a similar idea.

The charge of "mōros" was equivalent then to placing a man under condemnation and we can see why Jesus should say, "Whoever says, 'You fool!' shall be liable to the hell of fire" (Mt. 5: 22. Cf. 7:1, "Judge not that you be not judged").

The word, wise (phronimos), is used in the LXX to translate the Hebrew Chakam (חָכָם) and biyn (בִּינָה). Chakam regularly refers to a man who is skillful, shrewd, learned, prudent, ethically and religiously wise (BDB. Cf. Prov. 14:6). Biyn means to perceive with the senses, to understand, heed (pay attention), have discernment, understanding, insight. It is used in this last way in such passages as Genesis 41:33. This means that phronimos can be used to refer to ethical, religious, spiritual insight. That it is so used by Jesus is seen in the following passages: "Every one then who hears these words of mine and does them ... [is] wise ..." (Mt. 7:24); "Who then is the faithful and wise servant ...?" (Mt. 24:45; Lk. 12:42). The other two Synoptic uses refer to ordinary mental acumen (Mt. 10: 16; Lk. 16:8). From the above it would seem that Jesus regularly used phronimos metaphorically, to describe the inner condition of those who are worthy of being true spiritual douloi, and who are destined to inherit the eschatological kingdom. In other words, this describes those who have entered the kingdom. Since the Ten Virgins is a parable of the kingdom, and since phronimos describes the essential nature of those who are worthy to enter the eschatological kingdom, it would seem safe to identify the phronimoi here also as those who have already received the basileia.

There are two more words which must be interpreted in this parable in order to get its full meaning. These words are "oil" and "lamp." The figure of the oil is especially important for it is assumed to be impossible to meet the bridegroom without it. There are two clues as to the meaning of the oil: The logical and internal implications of the metaphor, and the final phrase in v. 13, "Watch therefore, for you know neither the day nor the hour." We shall deal with them in inverse order.

Grēgoreite seems at first sight to refer strictly to being alert to the signs of the coming of the Son of man, and so it is interpreted by many.⁵⁸ It is our judgment that both the analysis of the word and the internal logic of the passage demand that we see here not so much "mental" as "moral" alertness, moral preparation. In the Synoptics this word occurs ten times. There is one passage where the meaning of moral preparation is obvious: "Watch and pray that you may not enter into temptation" (Mk. 14:38; Mt. 26:41). In Luke 21:36 and Luke 12:35-38 this metaphorical meaning of "inner" preparation also seems the correct one.⁵⁹ This opens the possibility that such could be the

⁵⁸ Bultmann argues that "grēgoreite oun ... etc." is an attempt by Matthew to preserve the fiction of the "zusammenhängenden rede," and so v. 13 is unauthentic (BDG-195). We are forced to reject this judgment for the following reasons: 1) This injunction to "watch," as a conclusion to a parable, is typical of Jesus' teaching methods in three sources, Mk. 13:35; Lk. 12:40 (Q); Mt. 25:13 (M). 2) In these three parables the injunction to watch is not just an addendum but is the logical implication of the whole parable. 3) As we have seen in Chap. IV, it was Jesus' consistent practice to explain parables in this "thematic" way, especially to his disciples.

⁵⁹ Cf. below for Lk. 12:35-38. Lk. 21:36 must be qualified by what is said in Appendix A.

case in Matthew 25:1-13. The internal logic is even more to the point. In v. 5 we see the maidens fast asleep. They are certainly not watching in a literal sense, yet there is no condemnation of them for this. Five of those who were asleep are given admission to the kingdom feast. Apparently it is a metaphorical, rather than a literal, watching that is required.

Now we come to the central figure of the parable, the "oil," and note the following in regard to it: 1) The oil is of utmost importance for it is the lack of it that keeps the five from entering the eschatological kingdom. 2) The possession or lack of oil is what characterizes the "wise" and the "foolish" maidens. 3) The very nature of the oil symbolizes preparedness for the coming of the bridegroom. 4) Oil is by its very nature a source of light. The plea of the foolish maidens that "our lamps are going out," indicates that the oil is not an end in itself, but is rather that which each maiden, whether wise or foolish, possesses. We have already identified the figure of the "lamp" as a common expression, with the Hebrew prophets as with Jesus, for the inner nature, the soul, of man. The logical requirement of these considerations in the light of all we have said so far in this Chapter is this: the oil symbolizes an inner, moral, spiritual preparation for the light, which is the natural resultant of having oil. This light is the "sufficient extra" which qualifies the five maidens for entrance into the eschatological kingdom, and the lack of which causes the foolish five to remain outside in "darkness." We

make bold to identify this implied "light" as the presence of the Spirit of God. We also make bold to identify the "oil" as "faith," that attitude of preparedness within the lamp of the soul (psuchē) which is the necessary prerequisite to the presence there of the light of the basileia, the pneuma tou theou, which in turn is the prerequisite for entrance into the eschatological kingdom. There is some external justification for so interpreting the oil. In Luke 22:32, Jesus says, "I have prayed for you Peter that your faith may not fail" (v. 30, "that you may eat and drink at my table in my kingdom").⁶⁰ The presence of oil in one's lamp then is similar to having a "sound eye" (Mt. 6:22-23), and we see the place of this passage within the strata of Jesus' teaching concerning the anthropological Crisis. Some within the visible kingdom will have the oil of faith and so the light of God's presence. Others will not. The question is this: In which category do you stand? Here again Jesus places men upon the point of a decision.

The Parable of the Waiting Servants, Luke 12:35-38 Q-D

In this parable we find another case where the figure of the burning lamp symbolizes the spiritual preparedness of men, which is the essential prerequisite to inclusion in the eschatological messianic feast. This section is a series of parallel figures representing this preparedness.⁶¹

⁶⁰ Cf. also Luke 18:8, "When the Son of man comes, will he find faith on the earth?"

⁶¹ Cf. pp. 490 ff. for critical issues.

- (1) Let your loins be girded⁶²
- (2) and your lamps burning,⁶³
- (3) and be like men who are waiting ...
- (4) so that they may open to him ... when he comes and knocks. 64
- (5) Blessed are those servants whom the master finds awake ... 65

62 As Dodd suggests, this is a common "moral" and so metaphorical expression for preparedness. Cf. Job 38:3; 40:7, "Gird up your loins like a man" is parallel to "arraying yourself with honor." Dodd suggests that "Gird yourself and arise" (Jer. 1:17) is equivalent to "pull oneself together," an exhortation to prepare inwardly as well as outwardly for some action (POK-162). In Lk. 17:8, "Gird yourself and serve me," has a metaphorical application in v. 10, "So also you, when you have done all that was commanded you." Cf. I Pet. 1:13.

63 Dodd argues that these first two phrases in v. 35 represent "a piece of homiletic matter, not originally part of the parable" (POK-163). Behind this statement seem to lie two observations and two assumptions. He observes the similarity between Luke 12:35-38, Mk. 13:33-37 and Mt. 25:1-13, and the fact that these phrases are commonplaces of moral exhortation. In interpreting these facts, which we recognize, he assumes that similarity must mean identity and that Jesus could not have used a "common phrase." We have shown both of these assumptions to be weak (pp. 68, 94). The theme of preparedness which runs through vv. 35-38 ties v. 35 to the rest.

64 Dodd and Jeremias insist that the fact that the master is knocking at their door suggests a "present" Crisis such as in Rev. 3:20. This is possible, but the similarity of this parable to Mk. 13:34 and the strong emphasis on the eschatological messianic banquet urge us not to place too much emphasis on this figure. Suffice it to say that Jesus used the figure of knocking at a door in a figurative sense. Cf. Lk. 11:9; 13:25.

65 There are three words here indicative of the spiritual condition of these ideal men: grēgorountas, douloi and makarioi. Cf. above pp. 144, 263 for Jesus' use of these words to describe those who are spiritually prepared for the kingdom. Cf. Mt. 5:1-16: "Blessed ... you are the salt ... you are the light ... Let your light so shine ..." In Matthew this is not so much a statement of fact as an exhortation.

3. Righteous --- Sinners.

Another of Jesus' Crisis dualisms is that hinging on the word hamartia. It is a startling fact that in a Gospel of Crisis, where Jesus is constantly emphasizing the negative aspects of judgment, the nouns hamartia, hamartēma and hamartōlos and the verb hamartanō occur on the lips of Jesus on only thirteen occasions, three, of which are doubtful (Mk. 10:1; Lk. 24:47; 6:32-34). We feel that the reason for this is not that Jesus did not say much about the defection of man, but rather that he spoke of it in other terms, in terms of these very picturesque dualisms which we have been developing in this chapter. Nevertheless, hamartia does have its place.

First of all we note that Jesus speaks of his mission in terms of sin: 1) "I came not to call the righteous, but sinners" (Mk. 2:17; Mt. 9:13; Lk. 5:32). The charge is often made that he is a "friend of sinners" (Lk. 7:34; Mt. 11:19; Lk. 15:1), indicative again of the emphasis of his ministry. More specifically, Jesus speaks of the sin of man in three ways. a) He speaks of physical disorders in terms of "sins" (plural): He said to the paralytic, "My son, your sins are forgiven" (Mk. 2:5,7,9,10; Lk. 5:20,21,23,24; Mt. 9:2,5,6). b) "A sin" seems to be associated with some one human act or attitude of which there are many that can be classed as "sins." Such is the sin of the woman taken in adultery (Lk. 7:47-49; Cf. Lk. 11:4; 24:47 (?)). c) By far the most crucial and thoroughly developed emphasis on "sin" is where Jesus speaks of it as if the word should be spelled with a capital "S". One of these instances is where Jesus

speaks of the one sin which cannot be forgiven. We have identified this "Sin" as that of man living on the level of the psuchē and rejecting the entrance of the Holy Spirit into his life (Cf. pp. 398 ff.). This same Crisis comparison is dramatically expressed in the three parables of The Lost Sheep, The Lost Coin, The Lost Son (Lk. 15:1-32). In each case the "sinner" is described as "lost," separated from the shepherd, the woman, the father. In the first two parables Jesus identifies God as the shepherd and the woman.⁶⁶ His reference elsewhere to God as "Father" urges us to see such an identification also in the Parable of The Lost Son (Mt. 25:34; 7:11; 11:25; Mk. 11:25; Lk. 11:13 etc.). The third parable makes this Crisis comparison most explicit.

I have sinned against heaven and before you;⁶⁷

I am no longer worthy to be called your son.⁶⁸

this my son was dead, and is alive again;⁶⁹
he was lost, and is found.

66 As Dalman has pointed out, such a phrase as "before the angels of God" is Hebrew circumlocution for "before God." Dal-wds-197.

67 Cf. Mark 3:28-29, pp. 240 f. , where it is shown that a sin against the Holy Spirit is a sin against the aion.

68 For Jesus, the word "Son" was a specialized term describing those who have received the kingdom and the Spirit of God and who are therefore, as Paul says, "reborn" into that restored fellowship. (See Below)

69 There is no thought of the boy being physically dead. There is good reason for seeing here a play on the word zōē, which Jesus used to describe the kind of life which results when the pneuma tou theou enters the psuchē (see above). The boy was spiritually dead and now, in fellowship with the father, is spiritually alive.

In all of these cases we see Jesus referring to what can be called the basic "sin" against which his whole ministry was directed, that of man as "lost" from the presence of the Father, man as spiritually dead in need of life (zōē), man as a psuchē in need of the pneuma tou theou. This accords well with our previous suggestion that the "debt" in the Parable of The Unforgiving Servant (Mt. 18:23-35) represents an original sin which is the man's existence as an unworthy servant (deoule ponēre. Cf. pp. 185 ff.).

4. Demonology and Sin. There is another class of verbiage which Jesus appropriated from his Jewish heritage and adapted to his concept of sinful man and his position in God's Crisis. That is the language of Jewish demonology, including the many equivalents for that most elusive term, Satan. This is not the traditional approach to the problem of Satan or of sin, but we believe that the evidence justifies it to be the "Synoptic approach."

In the Old Testament there seems to have been a development of the idea of Satan (ṣāṭān).

- (1) Satan referred to any adversary. An angel on the Lord's business (Num. 22:22), David (I Sam. 29:4), the sons of Zeruah (II Sam. 19:22) are all called adversaries.
- (2) Satan, as an adversary, assumed individual nature as a lying spirit (I Kings 22:20).
- (3) Satan became a proper name for one of the sons of God (angels) who is a servant of the Lord, but acts as the accuser of men, the tempter of man to sin, the source of sin and physical ailments, the one who tries men's loyalty to God (Job 1-2; Zech. 3:1-2; I Chron. 21:1; Gen. 3:5).

It is not until we come to the extra canonical Jewish literature that we see the complete elevation of Satan to the position of a rival to God, though one still destined to be cast into hell at the final judgment (Assmpt. Moses 10:1). Satan is the prince of demons (I Enoch 54:6). His minions are the "angels of punishment" (I Enoch 53:3), the accusers of men (I Enoch 40:7), the tempters of men and the sources of sin (I Enoch 69 5 ff.). Satan is identified with lawlessness in Jerusalem and is worshipped as God (Martyrdom of Is. 2:7. First century A.D.). In this literature, Satan seems to be one of the major elements in the Jewish doctrine of sin. He tempts men to sin, accuses them of sin, is the cause of physical ailments commonly thought due to sin. He is the personification of sin. He is the sum total of all that is sinful and as such stands as a rival God, but only so long as sin is a possibility, i.e. so long as man lives in a mortal state. When death becomes no longer a reality, Satan and his minions are automatically cast into hell. This point is of great importance. Satan's activities are centered around man in a sinful state. His very existence is linked with the physical existence of men before the final judgment.

There are certain factors which we must bear in mind in approaching this problem which has caused more misunderstanding and strange aberrations of Christianity than perhaps any other.

- 1) We must remember that the Gospel is "new wine in old wine-skins," new thought in old terminology. In this connection, we have seen that Jesus consistently changes and adapts Jewish

forms in a new and creative way (Cf. pp. 105 ff.). We would be safest, therefore, in looking for some change at this point.

2) We must remember that the "new wine" of the Gospel was so new that Jesus' hearers often misunderstood and were as men bringing out of their treasure "what is new and what is old" (Mt. 13:52), trying to patch the Gospel onto the "old garment" of Judaism instead of accepting it as whole, new cloth. We have seen many such misunderstandings, and caution prompts us to beware of such at this point (Cf. pp. 312 ff.). 3) We must remember that the term, Satan, in the mind of Jesus would be placed against the background of all else that we have discovered is his mind concerning man and his sin. There is therefore a certain logical necessity for seeing a continuance here of the same general pattern we have observed throughout Jesus' anthropology. 4) We must finally remember that Jesus habitually taught in the figurative language of simile and metaphor, parable and allegory. We must therefore be on the lookout for the same technique with regard to his teaching about Satan and demonology. With this in mind we now set forth several propositions which seem to be demanded by the evidence.

would 1) Jesus speaks of Satan as the representative of all
Satan. that is in direct opposition to himself, to the bas-
ileia and to the pneuma tou theou.

Satan is described as the tempter of Jesus (Mk. 1:13; Mt. 4:1-11; Lk. 4:1-13). The Q account of this experience shows Satan tempting Jesus to use his power in physical ways. The series of rebukes which he receives indicates the strength of Jesus' opposition to Satan and his proposals. In the Parable of The

Sower (Mk. 4:3-9, 13-20), Satan is described as that which "takes away the word" which is sown in the soil of men's lives. As we have already shown, the "word" and the Spiritual fact of the basileia are inextricably linked in this parable (pp. 121 ff.). What Satan is opposed to then is not so much the "word" as the Spirit of God, which when sown in the soil of a prepared life, takes root and constitutes the new life (zōē) of the kingdom. In the Parable of the Wheat and Tares (Mt. 13:24-30, 37-43) Satan is described as "his enemy" and it is he who is the author of the ones within the visible kingdom who stand in direct opposition to the kingdom group, and who therefore are destined to be burned (Cf. pp. 280 ff.). In the Parable of the Strong Man (Mk. 3:27; Lk. 11:21-22; Mt. 12:29) we find the same opposition. Jesus has just cast out a demon, identified by the Q document as "a demon that was dumb." This demon is then identified with Satan (Mk. 3:26) and with a "strong man" (v. 27. So. CL, ML). From the context it would seem that the "house" of the parable must be identified with the "man" who had been ruled by the dumb demon, or Satan. The "plundering" of the goods of the strong man would then refer to the casting out by Jesus of the demon, or Satan. Now the question is, what or who is this "stronger than he" (Lk. 11:22) that enters the house of the strong man, the life of the man ruled by Satan, and drives him out? There are at least two strong indications that this cleansing force is the Holy Spirit. The Pharisees have charged that the power by which Jesus does this is none other than that of Beelzebub.

Jesus takes this accusation to be blasphemy against the Holy Spirit (Mk. 3:29). Furthermore, the Q source specifically states that it is the "finger of God," the "Spirit of God," "the kingdom of God" which is the sufficient extra which enters the house of that life and constitutes the spoiling of the goods of Satan (So CL, KGSM-100).

2) Jesus speaks of Satan in close connection with physical man as a sinner in one of two ways:

a) With man whose body is disordered and so sinful. When the paralytic is lowered through the roof, Jesus identifies his paralysis as "sin" (Mk. 2:5,7,9,10). The phrase "unclean spirit" (pneuma akathartos) is used many times to identify physical ailments. Jesus identifies what Mark calls an "unclean spirit" as a "deaf and dumb spirit" (9:25). He identifies what appears to be epilepsy as an "unclean spirit" (Lk. 9:42). When the leper is healed, Jesus says, "be clean" (katharisthetei, Mk. 1:42). On other occasions, however, he is said to identify Beelzebub as "an unclean spirit" (Mk. 3:30). After Jesus has healed the dumb man he identifies this physical ailment as "Satan": "How can Satan cast out Satan?" (Mk. 3:23). In the Parable of the Empty House (Lk. 11:24-26; Mt. 12:43-45) the "unclean spirit" that leaves the house refers to the dumb spirit which Jesus has just driven out of the man and which started this whole controversy.⁷⁰ He is here warning the man, and per-

⁷⁰ It is often suggested that this parable was not originally joined to the preceding discourse (so CL, MMW-379, Jer-69, 100 etc.). Manson even suggests that this parable is not strictly relevant to the preceding controversy. We recognize the fact of the Marcan omission at this point, but there are other indications that the Q discourse did originally hang together, with no doubt much that was said omitted. The Beelze-
(cont. on following page)

haps indirectly the Pharisees, that the curing of these physical ailments is not sufficient. Spiritual neutrality is a fiction. The main point of this parable is implicit rather than explicit, and hinges on the phrase, "swept and put in order" (Lk. 11:25). The house is empty and so the one demon brings seven more. Something must reside in that house in order to keep the demons out. The spiritual vacuum must be filled, and it is not unreasonable to identify that implied presence which this parable subtly urges as the very "stronger than he," the Spirit and the kingdom of God about which Jesus has been talking.

b) Jesus speaks of Satan in close connection with man, whose inner nature is opposed to God and so is sinful. On two instances Jesus is reported to have identified the Pharisees as "offspring of vipers" (Mt. 12:34; 23:33)⁷¹ As we shall see

70 (cont. from previous page) bub controversy (Lk. 11:15-20), the Parable of the Strong Man (v. 21) and this parable have this in common: they are all directed to the point of the life situation, the healing of the dumb man. The warning against neutrality in v. 23 is to the same point as the following parable of the Empty House: spiritual neutrality is a fiction. The repetition of the word oikos (Lk. 11:17,24; Mk 3:25,27; Mt. 12:25,29,44) shows another thread of inner cohesion.

71 There are many scholars who find it difficult to resist the conclusion that Jesus never used this phrase "offspring of vipers" (so MMW-351, AHM). Its occurrence in Q as a word of John the Baptist (Lk. 3:7; Mt. 3:7) and nowhere else in the Synoptics except these two M passages, suggests that Matthew has taken a word of the Baptist and put it on the lips of Jesus. This is possible, but on the other hand there is a great deal more evidence to suggest that either the message of John and Jesus was very similar, or else Mt. 3:1-12 (Lk. 3:3-9, 16-17) is a reading back into the words of John, of material which was originally from Jesus. Mt. 3:2, a word of John, is more authoritative in Mk. 1:15 (Mt. 4:17) as a word of Jesus (so KGSM-69). The word of John about baptism with the Holy Spirit (Mt. 3:11; Mk. 1:8; Lk. 3:16), although accredited to the Baptist by the writer of

(cont. on following page)

in more detail later in this chapter, the idiom of "sonship" to the Hebrew mind represented an extremely close relationship, either physical, metaphorical or spiritual. Now the figure of the "viper" or "serpent" is a traditional Jewish metaphor to represent Satan, and we find Jesus so using it.⁷² This means that in these two Matthean passages, Jesus has identified the Pharisees in the closest manner with Satan. In Matthew 12:34 the reason for this identification is that they are inwardly "evil," like a corrupt tree, like a man, the treasure of whose heart is evil (Cf. pp. 434 f.) In Mt. 23:33 Jesus calls the Pharisees "offspring of vipers" as part of a series of parallel accusations that describe their inner nature as being evil to the point of death: "Inside they are full of extortion and rapacity ... within they are full of dead men's bones and all uncleanness ... within you are full of hypocrisy and iniquity (vv. 25, 27, 28). It is difficult to escape the force of the suggestion that these parallel descriptions of men with an evil inner nature, including the words "offspring of vipers," describe the very condition we have already identified as central to Jesus' message of men who exist

71 (cont. from previous page) John's Gospel (Jn. 1:33), is placed in Acts on the lips of Jesus (1:5; 11:16). Furthermore, most of the material in John's speech is paralleled strongly in the words of Jesus: For "offspring of vipers" (Cf. Mt. 23:15; 13:38; Lk. 16:8; 20:34); for "wrath to come" (Mt. 3:7) Cf. Lk. 14:21; 21:23; Mt. 22:7; 18:34; John 3:36; for "Abraham" (Mt. 3:9) Cf. Lk. 16:24; 19:9; for the Parable of the tree and the fruit (Mt. 3:8,10) Cf. Lk. 6:43; 8:8; 13:6,7,9; Mk. 4:7; 11:14; 12:2; Mt. 21:43; 12:33; 7:19; for "fire" (Mt. 3:10) Cf. Mt. 7:19; 13:40; 42,50 etc.

72 In Mt. 23:33 echidna and ophis are seen to be synonymous, and ophis (Heb. nahash) is regularly used to represent Satan. Cf. Gen. 3:1; Wisdom 2:23,24; IV Macc. 18:8; Lk. 10:19 (here Satan, demon, serpent, power of the enemy are paralleled); Rev. 12:9,14,15; 20:2.

as psuchē rejecting the pneuma, of men whose lives are characterized by the darkness of God's absence. In the Parable of the Wheat and Tares (Mt. 13:39) we have found the same teaching (Cf. pp.280,310). Here the tares, representing men who do not possess the pneuma and so are not part of the "true" kingdom fellowship of wheat, are sown by Satan. As the "essential nature" of the kingdom men, the wheat, is identified with God, so is the "essential nature" of the tares identified with Satan in the closest possible manner.

3) Jesus speaks of Satan as the representative of, and at times the very personification of men in a state of opposition to God. He describes men who are in opposition to the kingdom of God as "evil" (ponēros) (Lk. 11:13;34;6:45; Mt. 18:32; 13:49 etc.). Satan is the "evil one" (Mt. 13:19). Jesus describes the man who rejects the kingdom as an "enemy" (echthros, Lk. 19:27; Cf. Acts 13:10). Satan is "the enemy" (Mt. 13:25 ff.; Lk. 10:19). The highest point in this identification of Satan and sinful men comes in those passages where Satan and men are actually equated. In Matthew 23:33 we find the Pharisees described as "offspring of vipers" and then identified as the "serpents" themselves. In the Beelzebub controversy we see Jesus identified by his opponents as Beelzebub himself (Mt. 10:25). This would be the highest of insults, for they would be identifying Jesus with that which stands in direct opposition to the Spirit of God, the very heart of his life and message. Jesus calls Peter "Satan," and then explains the identification by this illuminating phrase: "For you are not on the

side of God, but of men" (Mk. 8:33). Many scholars interpret this to mean simply that Peter is tempting Jesus to deviate from his announced purpose, and so he is a "satan," a tempter.⁷³ Surely the issue here is not merely such a surface comparison. The issue here, as in all of Jesus' teaching, is the issue of life and death. Peter has just shown that despite his confession of Jesus as "the Christ" (Mk. 8:29), he still misunderstands the spiritual nature of Jesus' kingdom (Cf. pp. 312 ff.), and so his is an imperfect confession.⁷⁴ Peter is attempting to save his own life, and in doing so he will lose it, because as yet he exists as a psuchē still rejecting the pneuma tou theou (Cf. pp. 388 ff.). Peter, as "Satan," is on the side of psuchē rather than pneuma, and as such, under condemnation. Finally, in the Parable of the Sheep and the Goats (Mt. 25:31-46) we see a similar identification of "Satan." The parable is a comparison of the fate of the sheep and the goats in a reasonably balanced, poetic form.

Sheep

Goats

(1)right hand	....	left hand
(2)Come, O blessed	....	Depart ... you cursed
(3)inherit the kingdom prepared for you from the foundation of the world	....	into the eternal fire prepared for the devil and his angels
(4)I was hungry and you gave me food ....	....	I was hungry and you gave me no food
(5)Lord, when did we see thee....	....	Lord, when did we see thee
(6)Truly I say to you ...	....	Truly, I say to you ...

It would seem that the poetic requirements of the above force us to equate "the devil and his angels" with the "goats" which must

73 So J. Weiss, Mont-ad loc.

74 There need be no thought of that with this confession, (cont. on following page)

in all probability be identified with some group of men in Jesus' audience (Cf. pp. 483 ff.). The fact that the Devil and his angels are automatically destined for eschatological fire further suggests this interpretation. Behind this statement lies this implication: as long as human, sinful existence has meaning, i.e. as long as this present age lasts, so long does Satan have power and meaning. Satan is therefore linked inextricably to this age, and more specifically, to physical men in this age.

4) Jesus is reluctant to identify Satan as a separate personality. His recorded use of the word pneuma (ruhah) gives an illuminating insight into the difference between his view of Satan and that held by his Jewish contemporaries.

Words of Jesus

Pneuma equals Holy Spirit

Mk. 1:10,12

Mk. 3:29

Mk. 12:36

Mk. 13:11

Lk. 4:14,18

Lk. 9:55(?)

Lk. 11:13

Mt. 12:28

Mt. 28:19 (?)

Words of a Contemporary

Pneuma equals Holy Spirit

Mk. 1:8,10,12

Lk. 1:15,17,35,41,67

Lk. 2:25,26,27

Lk. 4:14

Mt. 1:18,20

Mt. 12:18

Mt. 28:19 (?)

Pneuma equals Satan or his angels:

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74 (cont. from previous page) the kingdom came in Peter's life. The evidence is against it. Jesus identifies Peter with Satan immediately after this confession. The future dōso, Mt. 16:19, places Peter's reception of the "keys" in the future. His failure to understand the parable of what defiles a man (Mt. 15:10-16) indicates that Peter does not yet understand the spiritual reward of the kingdom and so probably has not received it. In Lk. 22:32, Jesus indicates that he is not certain of Peter's faith, and Peter's denial confirms this uncertainty (Mk. 14:66 ff.). It is also possible that Peter was one of the disciples recorded as disbelieving the report of Jesus' resurrection, indicating further imperfection of faith (Mk. 16:11; Lk. 24:11).

Mk. 6:7 (?)

Mk. 9:25 (Jesus is quoting
the child's father. v.17).

Lk. 10:20 'Jesus is quoting
his disciples, v. 17)

Lk. 11:24,26

Mk. 1:23,26,27

Mk. 3:11,30

Mk. 5:2,8,13

Mk. 6:7

Lk. 6:18

Lk. 7:21

Lk. 8:2

Lk. 13:11

Mt. 8:16

The word pneuma describes the very spiritual presence of God. If Jesus believed Satan were a rival God, then we might expect him to speak of Satan in the one term which would give him separate and divine identity, pneuma. As seen above, this is exactly what his contemporaries did, and we have seen that the belief in Satan as a rival God, which this use of pneuma presupposes, was current in Jewish circles. The rather startling reluctance of Jesus to use pneuma with regard to Satan suggests that perhaps he did not really share the popular belief. For Jesus there was only one ruhah and that was the Spirit of God. This creates the interesting possibility that Jesus' rather cryptic statement, "How can Satan cast out Satan" (Mk. 3:23) is in reality a correction of the current idea that Satan was a separate individual. Jesus identifies Satan with the dumb demon which he has just cast out of a physical body, rather than with an external power separate from the lives of men. This accords well with the fact that in the Synoptics Jesus consistently identifies Satan with men in a sinful state.

There are certain passages which seem at first glance to negate the force of the above evidence, but which in reality need not do so. In the temptation scene (Mk. 1:13) there is no need to posit a rival God. Jesus is describing an inner experience

of temptations which involve the desire for physical, temporal things, and we can expect him to do so in language this his contemporaries can understand. The statement, "I saw Satan fall like lightning from heaven," (Lk. 10:18) is a figurative way of saying what is the theme of this whole passage: "Lord, even the demons are subject to us in your name" ... "I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy ... the spirits are subject to you" (Cf. ML). Jesus has sent the disciples out to heal sick men and to bring the word of the kingdom to men (Lk. 10:9), and this is his rephrasing of their reported success.⁷⁵ Jesus' statement to Peter in Luke 22:31, "Satan demanded to have you," when balanced by Jesus' other statement to Peter, "Get behind me, Satan!" (Mk. 18:33), most probably has a similar meaning. He is talking about the weakness of a psuchē not yet dominated by the pneuma. In the Parable of the Sower (Mk. 4:3-8, 14-20) Satan is a separate personality, but note the way in which Satan occurs in the parable. There are four figures used to account for the failure of the seed to grow: "birds," "rocky ground," "sun," "thorns." In the explanation of the parable, Satan is used to identify only one of these figures, the "birds." The others are identified as "tribulation ... persecution ... cares of the world ... delight in riches ... desire for other things." In this parallel construction these factors may safely be construed as clarifying what Jesus meant by Satan: not an external power, but

⁷⁵ Cf. Tam. 32a where the phrase, "Satan has been victorious," is a metaphorical way of saying that wrong has won against right.

the personification of the sins of the flesh which get in the way of the entrance of the Kingdom (Cf. Lk. 14:16-24). In the Parable of the Wheat and Tares (Mt. 13:24-30, 37-43), Satan is identified not as a rival God, but as "all causes of sin" (v. 41).⁷⁶

As we have seen throughout this chapter, the opposite of the presence of God in a life is the darkness of his absence and the sole existence of the physical man (psuchē-sōma plus psuchē), not the presence of some rival God. Seen in the above light, Jesus' use of the language of Jewish demonology fits into this same anthropological pattern. Jesus describes the human psuchē as being in natural opposition to the kingdom, the power and the Spirit of God, and that is the basic sin. If the above evidence is correctly interpreted, he uses the term "Satan" and

CORRECTION. Page 431, line 15 ff. should read:

For Jesus, Satan is the personification of the force of the physical as it stands in natural opposition to the Spirit of God. Satan is the epitome and personification of the darkened psuchē, excluded from the kingdom.

tain egocentricity which resists the action of the Spirit. All this is rightly identified as sin.

⁷⁶ It is significant that in the parable it is only the "weeds" that are gathered and burned, but in the explanation it is both the "evil doers" and the "causes of sin" that are thrown into the furnace of fire. This suggests the same identity between Satan and sinful men as we have seen above. Both are represented by the figure of the weed, and there is no discrepancy.

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It is striking testimony to the creative power of the mind of Jesus, and to his consistent ability to rise above contemporary Jewish thought, that his view of the physical nature of man, given in terms of Jewish demonology, does not contradict the positive findings of modern psychology. Freud and others have discovered, and identified in different terms, the same sinful psuchē which Jesus sought to cleanse and save by the Spirit and the kingdom of God. What the modern psychologist has not discovered, however, is that which is the very center of Jesus' message, and which by its very nature is outside the realm of a physical science, the supernatural presence of God as he enters a soul, conquers Satan, and makes that psuchē a new, spiritual creation.

5) Sons of the kingdom --- Sons of the Evil one. Having made the above excursus, it is now possible to approach with confidence the remaining antithetic dualisms in terms of which Jesus pictured the anthropological Crisis. This idiom of "sonship" is one of which Jesus was especially fond, and in terms of which he outlined the Crisis in the lives of men. This is a typical Jewish idiom. As Deissmann has pointed out, the oriental looked upon any very intimate relationship whether of connection, origin or dependence, as a relation of sonship, even in the spiritual sphere.⁷⁷ More specifically, for the Hebrew, the "sons of the kingdom" are "those who belong to it in virtue of their birth, who thereby have

⁷⁷ Deissmann, Biblical Studies, p. 161. So also A. Buttmann, Grimm, Cremer, Winer, Lünemann.

a natural right to it" (Dal.wds-115). They are those who have a cognate disposition with the kingdom.⁷⁸ Jesus is reported to have used this idiom on nine occasions:

He uses the idiom in a positive way to refer to those who possess a present spiritual kinship with himself or his kingdom.

- 1) Mt. 8:12 huioi tēs basileias.⁷⁹
- 2) Mk. 2:19 huioi tou numphōnos
- 3) Lk. 10:6 huios eirēnēs

He uses the idiom in a negative way to indicate a state of rejection of the basileia tou theou.

- 1) Mt. 23:15 huios geennēs
- 2) Lk. 3:7 gennemata echidnōn
- 3) Mt. 12:34 gennemata echidnōn

He uses the idiom to draw a Crisis contrast between those who are and those who are not spiritually related to the basileia.

- 1) Mt. 13:38 huioi tēs basileias⁸⁰
 huioi tou ponērou
- 2) Lk. 16:8 huioi tou aīonos toutou⁸¹
 huioi tou phōtos
- 3) Lk. 20:34,
 36 huioi tou aīonos toutou
 huioi theou (huioi anastaseōs)
 (hoi de kataksiōthentes tou aīonos ekeinou)

78 For Extra Canonical reference to this idiom, Cf. Wisdom 2:16,18; Jub. 1:24f, Tobit 13:4; Enoch 62:11; Ps. Sol. 17:30.

79 Here Jesus is using heavy sarcasm against the Jews who so confidently assumed that they were "sons" by birth. He does not mean they are "sons" in his own specialized meaning of a restored relation (Cf. Lk. 15:1-32).

80 The root of the Talmudic word for "weeds" is zanah, which means to commit adultery. This immediately suggests a play on words, a favorite technique of Jesus: "an evil and adulterous generation seeks a sign ..." (Mt. 12:39; Mk. 8:38; Mt. 16:4). Cf. above for discussion of Satan as "the evil one." Cf. below for discussion of Jesus' consistent use of ponēros to refer to men whose inner natures are in opposition to the kingdom. Cf. pp. 70, 280, for critical issues.

81 Cf. pp.230 f. where we show that aīonos toutou characterizes the present, physical, non-spiritual age. Cf. pp. 400 ff. where the imagery of "light" is seen to be one of Jesus' typical expressions for men who have received the Spirit of God.

6) Good --- Bad. We have already suggested that Jesus used the word ponēros to refer to that condition of men which was in opposition to the pneuma tou theou (Cf. Mt. 12:39; 16:4; Lk. 11:16,29-32,34; Mt. 13:19; Mk. 11:24 etc.). At this point we see that Jesus used this word and its correlates to draw in sharpest detail the contrast between those who stood under the condemnation of God and those who stood within the realm of his blessing, a Crisis contrast.

Matthew 12:33-37 (Lk. 6:43,44a; Mt. 12:35; Lk. 6:45) Q plus M, P⁸²

This passage is obviously man-centered, whether in Matthew 7:15-19, Matthew 12:33-37 or Luke 6:42 ff. This means that the "tree" of v. 33 probably stands for a "man," much as do "wheat and tares" in Matthew 13:24-30 (contra Mont. ad loc., ICC-Mt.). Jesus is contrasting his audience, the Pharisees, with the kind of men he would like them to be. The Crisis contrast hinges on the inner nature of man, the inner construction of the tree, the "abundance of the heart," the inner "treasure" which determines what will come out in the way of "fruits" or "words."

"Either"

tree good (kalon)
fruit good (kalon)

how can you speak good (agatha)
good man (agathos)
good treasure (agathou)
brings forth good (agatha)
you will be justified.

"Or"

tree bad (sapron)
fruit bad (sapron)
brood of vipers
you are evil (ponēroi)
evil man (ponēros)
evil treasure (ponērou)
brings forth evil (ponēra)
you will be condemned.

82 Matthew's special source, M, is especially evident where he parallels 9:42 with 12:22-24, and 12:33 with 7:17,18, 20. Verses 34 and 36 need be no less than part of this special source, which Matthew collates with his other sources according to his custom. T.W. Manson suggests that v. 34 is not an original word of Jesus, but represents Matthew's adaptation of the word of John the Baptist in Q, Lk. 3:7b,9. Cf. pp. 424 f.

Matthew 13:47-50, The Parable of the Net (Cf.pp.287 ff)

the good into vessels (kala)
from the righteous (dikaiōn)

threw the bad away (sapra)
separate the evil (ponērous)

Matthew 25:14-30 (Lk. 19:11-27), The Pounds (Cf.pp.77 ff)

good and faithful servant
(doule agathe) 83
enter into the joy of your
master.

wicked and slothful ser-
vant (ponēre doule)
cast the worthless ser-
vant into outer darkness.

Luke 11:34 (Mt. 6:22-23), An Evil Eye (Cf.pp.400 ff)

when your eye is sound (haplous)
body is full of light

when it is not sound (ponēros)
body is full of darkness.

7) Conclusion. By now we should have sufficient evidence to be able to draw some reasonably accurate conclusions. Jesus was concerned about the salvation of individual men. Because of this the figure of man stands in bold relief in the forefront of his message. Since this is so, we might well expect Jesus to have some fairly definite ideas about the nature of man and his salvation, which indeed we have seen to be the case. For Jesus, man exists basically as a psuchē-sōma plus a psuchē in natural rebellion against the pneuma tou theou. This rebellion Jesus calls sin, which he describes in terms of Jewish demonology. The psuchē or soul of man is basically a physical thing, but potentially it is much more. It is made for the pneuma tou theou. It is made in that spiritual image, but for the soul in a purely natural condition this is an empty image. The psuchē is furthermore a conditional thing, tied to the sōma and destined to be lost with the

83 Cf. pp.144 f. where doulos is seen to be a technical term used by Jesus to refer to those who were members of the true kingdom. A ponēros doulos then would be a contradiction in terms.

dissolution of the body, but capable of being saved. The salvation of the psuchē is effected by the entrance into that psuchē of the pneuma tou theou which gives it a brand new quality of life (zōē). The soul then takes on immortality.

Jesus' anthropology is given within the circle of Crisis which characterizes his cosmology and epitomizes the very nature of God. He challenges man with the knowledge that he possesses the freedom and ability to receive the kingdom, the power, the Spirit of God and so to fill the God-shaped vacuum in his soul, or to reject the presence of God and so to keep that soul dark and empty and subject to every base desire of the flesh and the physical world. He challenges man with a momentous choice between two soul conditions which he pictures in terms of a series of crisis contrasts between two types of men: between the spiritual and the non-spiritual man, between the man filled with light and the man filled with darkness, between the righteous man and the sinner, between the son of the kingdom and the son of Satan, between the good man and the evil man. There can be no neutrality. Men are either one or the other, and by this choice they judge themselves.

As we have seen in a purposeful sense, to the issue, fate, destiny and outcome of history and the plan of God (cf. III, 28). More specifically, we shall include in this discussion of the Teleology of Crisis the purpose of the God of justice as it involves the outcome of his judgment upon man, both within and at the end of history. These questions have been partially answered already. This is inevitable

CHAPTER VIII

THE TELEOLOGY OF CRISIS

We have discussed the God of Crisis, the scene of the Crisis and the nature of man in view of the Crisis. At this point we are now prepared to discuss the outcome of successfully or unsuccessfully meeting the Crisis. The issues involved in this subject are traditionally dealt with under the heading of "Eschatology," but in view of what we have already said in this study we cannot consistently do so. We have said that eschatology rightly refers only to those things which have to do with the "last times" (pp. 224 f.). We have also discovered that for Jesus the rewards and punishments of the Crisis have an eternal time reference, including the present as well as the eschaton. In order to solve the semantic dilemma into which the necessity for accuracy places us, we shall borrow a word from Philosophy and under it include what is normally considered to be Eschatology. The word is "Teleology," which in both its traditional philosophic and its New Testament usages refers not only to ends in a temporal sense, but also to ends in a purposeful sense, to the issue, fate, destiny and outcome of history and the plan of God (Cf. AS). More specifically, we shall include in this discussion of the Teleology of Crisis the purpose of the God of justice as it involves the outcome of his judgment upon man, both within and at the end of history. These questions have been partially answered already. This is inevitable

since Jesus' teaching is an organic unit rather than a systematic scheme. In this chapter we shall summarize the teleological message of those passages already presented, and develop in more detail those where Jesus places the emphasis primarily on the outcome of the Crisis in order to bring this subject to sharpest focus. We do not intend to speculate about the future state, but will develop only what we find in the Synoptic Gospels. For this reason, there will be some elements omitted which are traditionally included in discussions of eschatology.

I. THE "TELOS" ON THE PLANE OF HISTORY

A. The Outcome of Successfully Meeting the Crisis. According to the Synoptic account, Jesus made little use of the actual words which are translated, "reward." He is recorded as having used the word misthos (sakar) on four separate occasions (Mt. 5:12,46; Lk. 6:23,35; Mt. 6:1,2; 20:8; Mk. 9:41; Mt. 10:41,42), apodidomi (makar, shub, nathan etc.) on two occasions (Mt. 6:4,6,18; 16:27), and antapodidomi only once (Lk. 14:12,14). This is not, however, indicative of Jesus' use of the concept of reward, which forms a major part of his Synoptic message. As was his custom, he expressed himself in descriptive rather than direct terms. As we see it, Jesus' descriptive teaching regarding the outcome of successfully meeting the Crisis has four major aspects.

1. The outcome is first of all the immediate possession of something new, something which the individual did not already possess, the possession of which constitutes salvation. Jesus

expresses this "sufficient extra" mainly as the "kingdom of God" (Cf. pp. 361 ff.), as a "treasure,"¹ as "life" (zōē. Cf. pp. 385 ff.), as "light" (Cf. pp. 400 ff.), as the "Spirit of God" (Cf. pp. 354 ff.). As we have already seen, all of these expressions refer essentially to the same thing. They represent the incursion into a life dominated by the sōma-psuchē, a life enslaved by sin and the Satanic realm of the physical, of the pneuma tou theou as a real, objective power and presence. The reward is the beginning of an entirely new spiritual life which is added to the old physical life like a seed, which is sown in the soil of the psuchē and which grows into an entirely new man. The man is literally re-created as a son of God. The image of God within him, which until that moment was an empty image, is now filled with the Spirit of God, and the individual, as Paul puts it, is "changed into his likeness" (II Cor. 3:18; Cf. Col. 3:10).

2. The outcome is the promise of life after the eschaton and the reality of that life in the present. The word "life" (zōē) on the lips of Jesus appears in the Synoptics to be a technical term referring to the presence of the kingdom of God, in this life as well as in the life to come.² Twice on the lips of Jesus the word zōē is expanded into the phrase zōē aiōnion. In one such instance (Mt. 25:46) the phrase obviously refers to the life after the last judgment. There is one significant case,

1. Mt. 13:44,45; Lk. 12:34 (Mt. 6:21); Lk. 6:45 (Mt. 12:35); Lk. 12:16-21.

2. Cf. Mt. 7:14, pp. 255 ff; Mk. 9:43, pp. 528 ff; Lk. 12:15, pp. 379 ff.

however, where zōē alōnion appears to have the same meaning as the simple zōē. In other words, this "life" is not just that which one inherits at the eschaton, but it is a reward available in the present.

Mark 10:29-31 (Mt. 19:29; Lk. 18:29-30).

Jesus said, "Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake [and for the gospel], (30) who will not receive a hundredfold [now] in this time, [houses and brothers and sisters and mothers and children and lands, with persecutions], and in the age to come eternal life. 3

Jesus is dealing here with the reward which the disciples are to have for leaving all and following him. The saying represents a two-fold contrast: a contrast between two types of reward, "a hundredfold" and "eternal life," and a contrast between the two foci in which these two rewards are located, "in this time" and "in the age to come." The main critical point at issue is whether these two foci represent two different times, before and after the last judgment, or two different levels of existence within the present age, the physical as over against the spiritual.

Hekatontaplasia. The nature of this reward provides the first clue to answering the above question. Some commentators would claim that "hundredfold" refers to "eternal life" (so Mont., Wellhausen, et al.). It is true that in the only

3 For the sake of accuracy, we shall omit the bracketed portions from our exegesis because of the following considerations: 1) Although Mt. and Lk. follow Mk. fairly closely up to this point, the three bracketed portions are omitted by them; 2) The word, "now," is a Western non-interpolation; 3) "Houses ... persecutions" sounds too much like Acts 2:44, Rom. 16:13 (so Mont., Raw, Wellhausen, Swete).

other use of hekatontaplasiona in the Synoptics (Mk. 4:8 (Lk. 8:8; Mt. 13:8) it refers to a spiritual reality, but such would not seem to be the case in Mark 10:30. Here the "hundredfold" is contrasted to eternal life, not equated with it. In Mark 10 the discussion begins with the Rich Young Ruler who lets riches come in the way of discipleship which centers the whole discussion on physical things. The "all" which the disciples claim to have left, undoubtedly represents those physical things which Jesus enumerates in v. 29. Luke's addition of "for the kingdom of God's sake" (18:29), and the physical nature of those things which the disciples have renounced, remind us strongly of Matthew 6:33, "Seek first his kingdom and his righteousness, and all these things shall be yours as well." Luke's "manifold more" in v. 30 further ties the reward to the antecedent of "more," i.e. those physical things just enumerated. The section in Mark 10:30b is therefore probably in the right direction in interpreting "hundredfold" as physical rewards. these v. 20e aiōnion. If this incident of the Rich Young Ruler, and the discussion between Jesus and the disciples which it evokes, is in its original context, then there is good reason for seeing a close connection between "the kingdom of God," v. 23, "saved," v. 26, and "eternal life," v. 30.⁴ This suggests that "eternal life," as Jesus refers to it in v. 30, will have much the same meaning as the kingdom of God which Jesus consistently describes there and in the Eschaton. The analysis of these facts suggests

4. We find no significant evidence to the contrary. The fact that all three Evangelists concur on the context, and the vivid and lifelike naturalness of the context, argue for its authenticity. use of the phrase "eternal life."

as the spiritual presence of God both in the present and in the eschaton (Cf. Chapter VI). The young Jewish ruler who originally asks what he must do to inherit eternal life, v. 17, probably has the traditional Jewish idea of a strictly eschatological "life" in mind. If our interpretation of Jesus' use of eternal life is correct, Jesus has done something here which was characteristic of his teaching. He has elevated a narrow, eschatological, Jewish concept into the realms of the eternal and the spiritual.⁵

Kairō toutō --- aiōni tō erchomenō. The question immediately arising with regard to this sentence is why there is a change from "kairos" to "aiōnos?" It is of course possible that there is no special significance in this change, and we note that although both Mark and Luke include this contrast, Matthew omits it. There are, however, certain facts which suggest that this contrast between kairos and aiōnos is both deliberate and significant. In Chapter VI we have shown that these two words are used by Jesus in the Synoptics in a reasonably consistent sense. Kairos consistently refers to a decisive moment either within or at the end of the span of physical history. We have called this time in its "linear" sense. Aiōnos, on the other hand, in what we have termed "its most important Synoptic use" (p. 229), refers to the spiritual order as distinct from the merely physical, both on the plane of history and in the Eschaton. The momentum of these facts suggests

5 Cf. E.F. Scott in DChG, ad loc. for good discussion of the Jewish use of the phrase "eternal life."

that in the passage under discussion, the distinction is not between the age before the eschaton and that after the eschaton, but between the physical age (true it is before the eschaton, but the emphasis is on cosmological, rather than chronological considerations) and the spiritual age, the aiōn, which in this "vertical" sense is synonymous with the basileia tou theou, and which in a temporal sense encompasses both the present and the eschaton. If this is so, then we have a clue to understanding why Matthew should omit kairō aiōni to erchomenō when he is usually so careful to include everything in his sources. We have already shown that Matthew did not fully appreciate Jesus' use of olam (aiōn) in this new "vertical" sense (Cf. pp. 228 ff.). If it is so used at this point, and obviously so used, we can very well imagine Matthew omitting the reference entirely since it did not correspond with his typically Jewish interpretation of olam. We note that Matthew has already added a phrase in 19:28b which attempts to locate the reward in the eschaton. That this interpretation of the contrast between kairos and aiōnos is not only possible, but is demanded by the evidence, is clearly seen when in the light of all we have said above, we now place the various elements of this contrast in their proper places.

- 1) Hekatontaplasiona --- "receive a hundredfold"
 (physical rewards peculiar to the present span of history)
Kairō touto --- "in this time"
 (kairos -- a decisive moment within physical, temporal history)
- 2) Zōē aiōnion --- "eternal life"
 (a spiritual reward which has both present and eschatological existence)

Aionī to erchomenō --- "in the age to come"

(the spiritual age of the kingdom which was then coming in a new and powerful way, also encompassing both present and eschaton, and being itself synonymous with the reward of eternal life)

The contrast is clearly not between two different times, but between two different planes of reference, a physical plane and a spiritual plane. This is the same dual plane of reference which we have discovered was the basis of Jesus' whole cosmology (Cf. pp. 237 ff.). A certain "temporal" contrast is there, but that is only because, as we have seen so often, cosmological and chronological considerations cannot be separated.

Now the significance of this fact for our discussion of teleology is this: in the passage under consideration, "eternal life," the reward which is so peculiar to the spiritual age of the kingdom as to be synonymous with it, is not limited to the eschaton, but, like all spiritual realities, partakes of the very eternal nature of its source. In this case, then, zōē aionios has the same meaning as the simple zōē as Jesus used it. It is the new life of the Spirit which begins in the present and is consummated in all its fullness in the eschaton. This is the same teaching which we have already found central in Jesus' use of the concept of the basileia tou theou. Eternal life, like the kingdom of God, is itself the reward for answering the call to the kingdom. Jesus presents it as a promise for the life of the eschaton and an available reality for the present age (Cf. pp. 279 ff.).

3. From the point of view of Jesus' cosmology, this "something new" which comes into a life and is itself God's present reward is also something into which men are called to

enter. The implication which comes from the great bulk of material dealt with in Chapter VI is that the various figures of life (Mk. 9:43), vineyard (Mt. 20:1-16; 21:28-32), a city (Mt. 7:13-14), a house (Lk. 13:24), a net (Mt. 13:47-50), a king's household (Mt. 18:23-35), all represent something in which those who respond properly to the Crisis are included, the kingdom, the realm of God's spiritual presence. Existence within this realm itself constitutes a present reward.

4. This condition of present reward constitutes a responsibility. Jesus describes the reward of successfully meeting the Crisis as itself an imperative. God's reward is his own presence within a life, and by the very nature of God himself, this must involve the imperative which is the corollary to his nature. God's imperative is just the natural expression of his presence. If God is within a soul, then the love and righteousness of God will shine from that soul. One of the best expressions of this phase of Jesus' teachings is found in his use of the concept of "servant." We have seen that for Jesus this is a highly technical and restrictive term (Cf. Chapter IV). He consistently refers to his disciples as douloi. Those who answer the call to work, and so are in the kingdom vineyard, are douloi (Mt. 20:1-16). Only those who are accounted worthy are able to be servants (Mt. 18:23-32; Lk. 12:41-48). Servants are those who stand in an especially close relationship with God (Mt. 13:27,28; Mt. 22:3; Lk. 14:17). The doulos then represents the man who is worthy of possessing the kingdom of God, the "New Israel," the "New Servant of Jahweh" (Cf. pp. 144 ff.). The inescapable implication of

these facts is this: to be a servant is to be already in possession of the kingdom rewards as they are manifested on the present plane of history. To be a servant in this sense is itself God's reward. This is to us the most natural explanation of the Parable of the Unthanked Servant (Lk. 17:7). "Does he thank the servant because he did that which was commanded?" The implication is that the servant deserves no thanks. The explanation, it seems to us, is that the servant needs no thanks. It is reward enough to be allowed to plow the master's field. To be a servant is its own reward and is such a great privilege that nothing more can or need be added.⁶

Now the point we wish to make is this: a servant, for Jesus, stands not only in a relationship of reward, but also in a relationship of responsibility. It is the fulfillment of this responsibility which indicates whether or not he is a true servant, whether or not he is spiritually prepared for the coming of the master (Mk. 13:34; Lk. 12:35-40). The douloi are commissioned to bear the message of the Lord to those who are sinners, who are outside the kingdom (Mk. 12:1-12; Mt. 22:3; Lk. 14:17). They are expected to be forgiving because the Lord is forgiving (Mt. 18:23-32). They are expected to be "faithful and wise" (Lk. 12:41-47). They are expected to be fruitful (Lk. 17:7; 19:12-27). It would seem then that for Jesus the reward and the responsibility of the kingdom are inextricably linked together.

⁶ It is commonly recognized that Lk. 17:7-10 is out of place in its present context. It is a unit of L material added to Mark and Q at this point which can only with great strain be brought to bear on the subject of faith of Lk. 17:6.

The Parable of the Pounds, Luke 19:12-27 (Mt. 25:19-29)

typical of Jesus' Q plus L (Q plus M) -D

(12) He said therefore, "A nobleman went into a far county. (13) Calling ten of his servants, he gave them ten pounds, and said to them, 'Trade with these till I come.' (15) When he returned, he commanded these servants, to whom he had given the money, to be called to him, that he might know what they had gained by trading. (16) The first came before him, saying, 'Lord, your pound has made ten pounds more.' (17) And he said to him, 'Well done, good servant! You have been faithful over little, I will set you over much.' (18) And the second came, saying, 'Lord, your pound has made five pounds.' (19) And he said to him, 'I will set you over much.' (20) Then another came, saying, 'Lord, here is your pound, which I kept laid away in a napkin; (21) for I was afraid of you, because you are a severe man; you take up what you did not lay down, and reap what you did not sow.' (22) He said to him, 'You wicked servant! You knew that I was a severe man, taking up what I did not lay down and reaping what I did not sow? (23) Why then did you not put my money into the bank, and at my coming I should have collected it with interest?' (24) 'Take the pound from him, and give it to him who has the ten pounds. (26) I tell you, that to every one who has will more be given; but from him who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness.'" 7

This parable is another fine example of the unity of reward and responsibility in the mind of Jesus. In order to show this it will be necessary to develop the exegesis of the passage.

1) The nobleman (anthrōpos tis engenēs). There are a number of indications that this figure stands for Jesus himself. The

7 We have attempted to recapture the core of the original parable by weeding out material which is absolutely peculiar to either Matthew or Luke (Cf. pp. 77 ff.). On the whole we have followed Luke, because Luke is usually the best representation of Q and because in this case Luke has made the fewest over-all additions. In three places, Lk. 19:17, 19, 27, we have followed Matthew's wording (Mt. 25:21, 23, 30a). In the first two cases, Matthew is preferable because Luke's references to "cities" seem to be part of a separate parable which he has conflated with the Q parable (so CL, BSE. Cf. pp. 77 ff.). In the case of Lk. 19:27, Matthew is preferable for this reason: since this is a D audience, we can expect the parable to be directed against the disciples (Cf. pp. 127 ff.). In Matthew this is the case, whereas in Luke the punishment is directed against those extraneous residents of the "cities."

description of his going into a far country and returning is typical of Jesus' insistence upon a delayed Parousia (Cf. Chapter VI, pp. 312 ff.). Luke's addition of the words, "having received the kingly power" (v. 15) is strongly reminiscent of the common belief that when Jesus left this earth he was to be "exalted at the right hand of God."⁸ The giving of the pounds to the servants has a striking similarity to the sowing of the seed in the Parable of the Sower (Cf. pp. 121 ff.). The figure of a "severe" (austēros) judging nobleman is not at all inconsistent with the picture which Jesus consistently paints of himself.⁹ The use of doulos in this parable is typical of Jesus' use of this phrase when distinguishing elsewhere between good and bad disciples (Cf. Chapter IV).

6. 2) The pound (Mina). Here is the central element of the parable upon which all interpretation must hinge. It has been variously interpreted as representing "Christian Grace" (ES), "opportunity" (ICC-Lk), "Christ's commission to the disciples" (ML), to mention only a few interpretations. It is our view that the evidence points to this mina as representing that which Jesus came to bring, the crux of his whole mission and message, the indivisible unity of the word of God and the Spirit of God, the word of the basileia and the basileia itself. One of the best indications of this is the close similarity between the Parable of the Pounds and the Parable of the Sower. There are good

⁸ Acts 2:33,34; 5:31; 7:50; Rom. 8:34; Col 3:1 etc.

⁹ Contra BSE and ES ad loc. Cf. Chapter IX.

indications that these two are "Twin Parables," having similar structure and similar meaning. The similarities are as follows:

The Parable of the Sower
(Mk. 4:3-9,14-20. Cf. Ch.IV)

The Parable of the Pounds
(Lk. 19:12-27)

- | | |
|---|---|
| 1. A sower went out to sow, v.3. | 1. A nobleman gave ten pounds you ... reap what you did not sow, vv. 12,13,21. |
| 2. The sower is Jesus himself. | 2. The nobleman is Jesus himself. |
| 3. The seeds are all the same. | 3. Each servant receives one pound. |
| 4. The seed is cast into the soil of an individual life. | 4. The <u>mina</u> is given to the individual servant. |
| 5. The seed is expected to bear fruit. | 5. The pound is expected to bear an increment. |
| 6. Some soils fail to bear fruit and the seed is taken away from them. | 6. One servant fails to yield an increment, and the mina is taken away from him. |
| 7. Some soils receive the seed in such a way as to become a fruitful plant. | 7. Some servants receive the pound in such a way as to become a fruitful servant. |
| 8. The fruit (30-60-100-fold) is the sign of "good soil." | 8. The increment (5-10 pounds) is the sign of a "good servant." |
| 9. To him who has will more be given; and from him who has not, even what he has will be taken away," v. 25 | 9. To every man who has will more be given; but from him who has not, even what he has will be taken away, v. 26. |
| 10. The seed, if able to germinate, becomes the plant which represents the new spiritual individual. | 10. If the <u>mina</u> is given to trade, it becomes the possession of the good servant. |

The striking similarity in the above main features of these two parables, especially in the logic surrounding the figures of the seed and the mina, creates the strong probability that we must interpret the mina in the same way as we have al-

ready interpreted the seed (Cf. pp. 121 ff.). The mina most probably represents the Gospel, the word of the kingdom which is inextricably linked with the spiritual reality of the kingdom, the pneuma tou theou.¹⁰

3) The Increment. In the Parable of the Sower, the increase over the seed is pictured as the plant and the fruit of that plant, which represent the new life and fruits of the Spirit. If we are correct that the above two parables are "twin parables," then the increment of the parable of the Pounds must also represent the new life of the Spirit, or the fruits of that new life, the indication that when the two good servants received the mina, they received not only the word of the kingdom, but the spirit of the kingdom as well. There are certain further indications that the increment represents the spiritual condition of individual men: a) The good servants who have made the increment are allowed to keep both the increment and the original pound. b) All ten of the servants are called douloi. Jesus identifies the two who produced an increment as agathoi douloi, and the one who did not as ponēros doulos, both of which terms Jesus consistently used to denote the presence or the absence of the Spirit of God within men (Cf. pp. 144 f.).

4) "You are a severe (austēros) man." Here is that to which we have been pointing in our exegesis, the emphasis on the

¹⁰ The fact that this mina is taken away from the "evil servant" and given to the one producing ten pounds presents no real problem. All this need mean is that at the final day of judgment, the Gospel is no longer for him. There is no longer a chance for him to realize the "increment of new life." For him, there is only the "outer darkness" where God is not. It is the faithful, the "good servants" who will experience the Spiritual presence of God in all its fullness, and so the pound, representing both the word and the spirit, will naturally go to those who have fully received it.

imperative of God which is an indivisible part of the spiritual presence of God. The word austeros here means strict in the sense of demanding. The very presence in the life of the servant of the mina, the word and the Spirit of God, means that the servant is under obligation to produce the fruits of that mina. "Trade with these till I come," is the imperative of God to produce the fruits of the Spirit and so prove worthy, a "good servant" who will keep that reward of eternal life beyond the judgment because he already fully possesses it.

5. The final aspect of Jesus' teaching with regard to successfully meeting the Crisis on the plane of history has to do with physical reward. There is a certain minimum of evidence which indicates that Jesus referred to present reward in physical terms. In Mark 10:29-30, the "hundredfold," which all those who turned their backs on home and family are to receive, is apparently a reference to some physical reward (Cf. pp. 440 f.). There is evidence in the Synoptics that the presence of the Holy Spirit automatically signals the expulsion of the demons that cause physical disorders.¹¹ The Parable of the Empty House (Lk. 11:24-26) contains the implicit suggestion that if the pneuma tou theou was present in that life the demons would be dispelled permanently (Cf. pp. 423 ff.). The implications of this evidence for modern psychology are very great, but since we are dealing with the teachings of Jesus and not the facts of human experience or modern psychology, we can say no more at this point. Jesus'

11. Lk. 10:17-19; 11:14-26 etc. Cf. pp. 423 ff.

apparent reticence to say much on this subject is due no doubt in part to the fact that for him the things of the spiritual realm were of the first importance.

B. The Outcome on the Plane of History of Unsuccessfully Meeting the Crisis.¹²

1. As the "present" reward of God's eternal judgment is the possession of the Spirit of God, so in the mind of Jesus in the Synoptics the present punishment is pictured as the "absence" of the Spirit of God. The negative aspect of God's present judgment is itself a negative: it is a life that is lacking in eternal value and status, because it is lacking in the presence of God which gives such value and status. It is a psuchē dominated by sin, which is defined as the rejection of the spiritual presence of God (Cf. pp. 417 ff.). It is a life which is characterized by darkness, which is again a negative: the absence of the light of God's spiritual presence (Cf. pp. 400 ff.). It is a life which is excluded from the kingdom of God. Such a person is a "son" of the realm of all that is in opposition to and excluded from God's presence, his love, his favor, a son of the realm of his wrath (Mt. 18:34; 22:7; Lk. 14:21).

2. The present aspect of God's punishment is further described by Jesus in the Synoptics as life (psuchē) which is under sentence of eschatological punishment because it fails to possess the life (zōē) of the kingdom. It is a "Tare" (Mt. 13:24-30), a "goat" (Mt. 25:31-46), a "bad fish" (Mt. 13:47-50) a

¹² As with the above, this teaching is more implicit than explicit. One of the few clear statements of present punishment is in Mt. 6:1-18, "They have their reward." Here is another Crisis-comparison between two types of men, one standing under present reward, the other under present punishment.

"virgin" without oil (Mt. 25:1-13), salt that has lost its savor (Lk. 14:34-35), an unproductive servant (Lk. 19:12-27), all of which are destined to be "cast out" into outer darkness. It is a house on the sand (Lk. 6:47-49) that is destined to fall. All of these figures describe a life which is lived in the shadow of approaching doom, and so is characterized by tragedy and woe (Lk. 11:37-52; 6:24-26). Here again, as with the present reward, we can see that in all reality the condition of life itself constitutes the punishment. It is a punishment infinitely just, not only because it is an expression of the nature of the God of justice, but because it is self-inflicted. Men judge themselves by their acceptance or rejection of the pneuma tou theou.

3. We have said that one way Jesus describes the reward for successfully meeting the Crisis within history is that men are included within the kingdom of God's spiritual presence. The inescapable corollary to this is that to begin with men are not within that kingdom. Furthermore, the logic of judgment drives us to the conclusion that if existence within the kingdom is the positive side of present judgment, then existence outside the kingdom must be at least one aspect of the negative side. This is the implication that underlies most of Jesus' parables describing the Crisis within history. This is the basis of the urgency which lay behind Jesus' whole message (Cf. Chapter IX). He insisted that men must come into the kingdom lest they stand under the self-inflicted judgment of exclusion from that kingdom. It is this urgency which we detect in the Parable

of the Laborers where the householder goes again and again to the market place where men are outside his vineyard and invites them to come into his service (pp. 472 ff.). This is the tragedy behind the refusal of the invited guests to come to the wedding feast, and the motive which made the king send out to the highways and byways to compel them to come in. In several places Jesus specifically states that such exclusion is the negative side of the present Crisis:

Luke 11:52, "Woe to you lawyers ... you did not enter yourselves, and you hindered those who were entering."

Matthew 5:20, "Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven."

Mark 10:15, "Whoever does not receive the kingdom of God like a child shall not enter it."

Mark 10:25, "How hard it will be for those who have riches to enter the kingdom of God."

4. Unlike the present reward of the kingdom, which we have said partakes of the "vertical" nature of time and so is eternal, the present expression of God's wrath is a conditional thing. Men stand under the displeasure of God, which is his absence, only so long as they continue to reject his spiritual presence. As long as life (the psuchē) is in existence, so long is it possible for an individual to change the sentence of punishment to one of reward. Nowhere do we find this teaching explicitly stated, but it is implicit in most of what Jesus says about the Crisis, especially in these sections dealing with the love of God (Chapter V). One of the clearest expressions is the difference in the two judgment scenes described in the Par-

Mark dealing with the Jews who do not believe, and the teaching which is probably authentic with Jesus, and interpreted at a later date with Apocalyptic and eschatological material.

able of the Unmerciful Servant (pp. 185 ff.). In the first judgment scene which represents God's claims on that man during his lifetime, the man has an opportunity to repent. In the final judgment scene, however, repentance is no longer a possibility.

5. As with the positive, so here with the negative side of God's judgment, the question arises, did Jesus predict that judgment would take the form of physical punishment on the plane of history? As the following evidence indicates, the answer seems to be a qualified affirmative. In the following passages we find reasonably authentic references to some form of physical calamity to occur within the present span of history as a punishment for sin:

- Luke 13:1-5 (L-G) The Galileans slain by Pilate.
- Luke 13:6-9 (L-G) The Parable of the Fig Tree.
- Luke 19:41-44 (L-G) Jesus' Lament Over Jerusalem.¹⁵
- Luke 23:28-31 (L-G) Weep Daughters of Jerusalem.¹⁶
- Matthew 22:7 (M-O) The Parable of the Wedding Feast.¹⁷
- Mark 13:2,14-23, 28-30 (Mk. DG) The Marcan Apocalypse.¹⁸
- Luke 21:20,22,23b (L-DG) The Lucan Apocalypse.
- Mark 11:13-14, 20-22 (Mk.-D) The Cursing of the Fig Tree.

¹⁵ Cf. pp. 595 ff. for detailed exegesis.

¹⁶ The reference to the destruction of Jerusalem is unmistakable. Montefiore declares this saying unhistorical because it is made up almost entirely of Old Testament reminiscences, especially Zech. 12:10-14. This is a weak argument, for as we have shown, such Old Testament reference is one of the most characteristic features of the teaching of Jesus (Cf. Chapter III). See pp. 459 ff. where we show that during this last week and especially when thinking of the future of Jerusalem, Jesus' mind is especially rooted in the Old Testament prophecy.

¹⁷ Cf. pp. 199 ff. for detailed exegesis.

¹⁸ Cf. Appendix A where it is shown that this section of Mark dealing with the destruction of Jerusalem, containing words probably authentic with Jesus, was interwoven at a later date with Apocalyptic and eschatological material.

Luke 13:1-9, The Galileans Slain by Pilate (L-G)

There were some present at that very time who told him of the Galileans whose blood Pilate had mingled with their sacrifices. (2) And he answered them, "Do you think that those Galileans were worse sinners than all the other Galileans, because they suffered thus? (3) I tell you, No: but unless you repent you will all likewise perish. Or those eighteen upon whom the tower in Siloam fell and killed them, do you think that they were worse offenders than all the others who dwelt in Jerusalem? (5) I tell you, No; but unless you repent you will all likewise perish."

This incident has all the indications of authenticity. This is the kind of thing which was very liable to have happened. Agrippa I, in a letter which Philo cites,¹⁹ describes Pilate as corrupt and cruel, continually insulting and executing people. The Galileans, furthermore, were a turbulent class of men, prone to misbehave when they came to Jerusalem for festivals, during one of which this scene seems to have taken place.²⁰ It was the custom for the procurators to go up to Jerusalem when these immense gatherings took place for Jewish festivals. Although we cannot base too much on the literary context of this passage,²¹ we can probably with fair accuracy place this in the general vicinity of Jerusalem, during Jesus' last journey to that city. At that time he would be especially liable to hear the latest news from travelers along the road, especially adverse news of the hated Pilate.

Any interpretation of this passage must begin and end with the audience to whom Jesus is speaking. In every verse the

19 Pilo Legat. ad Gaium XXXVIII.

20 Josephus describes such Galilean misbehavior. Jos. Antiq. XVII, 10,2., XVIII, 3,2. Cf. Westminster Dictionary of the Bible, p. 483.

21 This passage is preceded and followed by a block of
(cont. on following)

audience is strongly evident. Tines (v. 1), autois, dokeite (v. 2), umin, pantes, apoleisthe, metanoēte (v.3), dokeite (v. 4), umin, pantes, apoleisthe, metanoēsēte (v. 5) all point to the audience as the fulcrum of the passage. Whatever else may be said about those to whom Jesus is speaking, this one thing can be safely inferred from v. 5, they are sinners deserving of the judgment of God. Furthermore, they are apparently unrepentent, self-righteous sinners, for as Manson points out, "They had sided against the victims" (ML-163). They are unsympathetic, and it is to this unsympathetic self-righteousness that Jesus directs this pointed saying.

The point with which we are most concerned is the nature of the punishment against which Jesus warns those men. Does Jesus refer here to the punishment of final judgment (so BSE-213), and so a predominantly spiritual punishment, or does he refer primarily to the physical aspects of punishment which will occur within history? There are two lines of evidence with which to approach the problem.

The first line of evidence comes from the Synoptic use of apollumi. Out of fifty-two separate references, thirty-two are in the words of Jesus. Out of these thirty-two uses two refer to eschatological spiritual destruction (Mt. 10:28; 18:14), four refer to the spiritual status of being "lost" (Mt. 10:6; 15:24; Lk. 15:6; 19:10), five are in doubt and twenty-

21 (cont. from previous page) Q material suggesting that it has been inserted from another source (Cf. pp. 460 f.).

one unquestionably refer to physical destruction. At best this is inconclusive evidence. The second line of evidence is more conclusive and comes from Luke's use of homoiōs in v. 3. The word involves a comparison between the death of those in Jerusalem and that punishment which is to befall Jesus' audience, "unless you repent." If we study Luke's consistent use of omoiōs we have our clue. He uses it in his Gospel eleven times. In each case there is a certain basic identity between the two situations joined by omoiōs. In every case this is an identity of action, involving some verb, either explicit or implied. In 5:10 Simon is "astonished" and "in like manner" James and John are astonished. In 5:33 the disciples of John "fast and pray," and "in like manner" the disciples of the Pharisees "fast and pray." In 10:32 a priest "passed by" on the other side, and "in like manner" a Levite "passed by" on the other side. In 16:25 the rich man "received" good in life, and "in like manner" Lazarus "received" evil things. In 22:36 Jesus says for him who has a purse to "take it," and "in like manner" for him who has a bag to "take it." In all these cases and others that could be cited, the action of the two phrases is identical, whereas sometimes the details of that action are the same, sometimes similar and sometimes different. Since this is Luke's use of omoiōs in every other case, we might well expect him to use it in the same manner in 13:3. The comparison would then be this: the Galileans "perished," and unless you

repent, you will in like manner "perish." The action of "perishing" would be identical. The details would be either the same, similar or different. This would tend to rule out any direct reference to eschatological judgment. Jesus is warning them of physical death.

Luke 13:6-9, The Parable of the Fig Tree (L-G)

And he told this parable: "A man had a fig tree planted in his vineyard; and he came seeking fruit on it and found none. (7) And he said to the vinedresser, 'Lo, these three years I have come seeking fruit on this fig tree, and I find none. Cut it down; why should it use up the ground?' (8) And he answered him, 'Let it alone, sir, this year also, till I dig about it and put on manure. (9) And if it bears fruit next year, well and good; but if not, you can cut it down.'"

We have indicated before that, like the roots of a tree, the background of Jesus' thought and expression goes out in all directions. This parable is a particularly striking case in point. In order to understand Jesus' meaning here, it will be necessary to trace the main sources of his thought. Montefiore (Mont. II-965) suggests Isaiah 5:1-4 as a background for this parable. R. H. Charles (RHC-II-719) suggests "The Story of Ahikar" 8:35. As a third probable source of this parable in the mind of Jesus we would suggest Hosea 9:10,13,16. It is our contention that all three of these sources form in Jesus' mind the background to this parable. The following comparison shows this in detail.

VERBAL COMPARISON

<u>Hosea 9:10,13,16</u>	"Fig tree" "fruit"	<u>Luke 13:6-9</u>
<u>Isaiah 5:1-7</u>	"vineyard"	"fig tree" "fruit" "vineyard" "let it alone this year" "cut it down"
<u>Ahikar 8:34</u>	"tree [palm tree]" "let me alone this year" "fruit" "cut it down"	

COMPARISON OF CONTENT

Luke 13:6-9Hosea 9:10,13,16

"Ephraim ... is planted in a pleasant place ... Ephraim is smitten, their root is dried up ... They shall bear no fruit; I saw your fathers as the first ripe in the fig tree at its first season."

"A man had a fig tree planted in his vineyard; and he came seeking fruit on it and found none. And he said to the vinedresser ... 'Cut it down ...' and he answered him, 'Let it alone, sir, this year also, till I dig about it ... and if it bears fruit next year, well and good; but if not, you can cut it down!'

Isaiah 5:1-7

"The vineyard of Jehovah of hosts is the house of Israel ... And he looked that it should bring forth grapes and it brought forth wild grapes ... I will lay it waste."

Ahikar 8:34

"My son thou hast been to me like a palm tree that stood by a river ... which was fruitless [Arabic version] ... Its Lord came to cut it down ... Let me alone this year and I will bring forth Carobs."

COMPARISON OF CONTEXT

Historical ContextLuke 13:6-9Hosea 9:10,13,16

This prophecy is addressed to Israel at the time of a wild, boisterous harvest festival. Israel is beset with political uncertainty and with great moral and religious corruption.

This parable is addressed to Jews, just come from Jerusalem (see below), at the time of a boisterous Jewish festival. It is a time of great national unrest and Jesus is especially concerned over the moral and spiritual corruption of the Jewish people.

Isaiah 5:1-7

This poem was possibly recited on a Jewish feast day in Jerusalem. It was also a time of great political uncertainty and moral and religious corruption (Cf. Chapter III, pp. 98 ff.).

Ahikar 8:35

Ahikar, grand Vizier of King Sennacherib, was wronged by his adopted son, Nadan. Ahikar does the king a service and in return the king gives him Nadan to punish as he sees fit. Ahikar binds the boy and berates him with a long list of proverbial similes impressing on him his great sin. Among these similes is this one of the Palm tree, 8:35.

Literary ContextHosea 9:10,13,16

The verses surrounding the picture of Israel as a tree that is to be destroyed because of its fruitlessness are filled with a note of doom "The days of visitation are come, the days of recompense are come" (9:7). The cause of this woe is Israel's sin. "O Israel, thou hast sinned from the days of Gibeah" (10:9). God's judgment is to come in the form of physical calamity (10:14).

Isaiah 5:1-7

The context of this poem is expressed in 5:24. "Their root shall be as rottenness, and their blossom shall go up as dust; because they have rejected the law of Jehovah of hosts and have despised the word of the Holy One of Israel." Physical calamity at the hands of "ta ethne" (v. 26) is to be God's judgment on Israel's sin.

Luke 13:6-9

Not much can be said of the literary context of this passage with certainty. It is part of an L passage introduced into a block of Q material. The editorial introduction, 13:1, ties it only loosely to what goes before. Furthermore, the L passage which immediately follows, 13:10-17, begins with a new introductory setting, indicating that the two halves of this L block cannot definitely be linked together. Creed's dictum that "We have here a group of discourses loosely put together, in a framework which may be ascribed to the evangelist" (CL-169), has definite weight.

Ahikar 8:35, the immediate literary context has no similarity to the situation of Lk. 13:9, but there is a striking correspondence in 8:3 with Jesus' Parable of the Prodigal Son (Cf. RHC-II-719), and in 3:2 with Jesus' Parable of the Unforgiving Servant (Lk. 12:41-46).

COMPARISON OF SPEAKER

We have already shown the close correspondence between the spirit, the mission and the message of Jesus and that of Hosea and Isaiah (Cf. pp. 98 ff.). It is possible that Jesus knew Ahikar, as R.H. Charles suggests, but it is doubtful if he saw any general resemblance between himself and the Vizier of Sennacherib.

It is now possible to draw some conclusions from the above. The similarities of verbiage, content and context between these four passages should be apparent. We venture to conclude, in support of Charles, that Jesus either knew the "Story of Ahikar," or else he knew the story and many of the proverbs contained within it as part of the general body of Jewish folklore which he and any other Jew of his day would inherit (Cf. Chapter III). We further conclude that whereas the verbal details of Hosea 9:10,13,16 and Isaiah 5:1-7 are not as close to Luke 13:6-9 as those of Ahikar 8:35, nevertheless the similarities of content, context and speaker are such that to refuse to see here two more roots of Jesus' mind at this point would be to ignore the obvious.

Sukēn. The fig tree occupies our attention in every phrase of this parable. It is the fig tree that was given special care. From it the Lord expects fruit. Because of its un-

fruitfulness, the Lord is wroth and threatens to cut it down. Because of special concern for it, the vinedresser pleads for its being given another chance. The most obvious suggestion that comes to mind is that the fig tree represents the Jewish people, the object of the Lord's special care, the people from whom God through the prophets demand fruit, for whose faithlessness the prophets reveal the wrath of the Almighty, and for whom most of the prophets and Jesus himself intercede (so BSE-213, GOD.-118). This is suggested by the reference in Hosea to Ephraim "planted in a pleasant place," and in Isaiah to the men of Judah who are God's "pleasant plant." Even in Nadan the prodigal son of Ahikar who is like a fruitless palm tree, we see a hint of Israel, God's own children, his fruitless tree.

Further confirmation of this interpretation of the fig tree comes from the audience. We have said that this whole section is "audience centered." There is evidence that this audience to whom the parable is addressed is a Jewish audience come recently from Jerusalem. a) Jesus apparently does not know of this latest atrocity by Pilate. He is constantly mingling with the crowd, and would no doubt pick up such gossip quickly if the crowds are aware of it. The fact that these men to whom Jesus is speaking know of this incident suggests that they have just come from Jerusalem. b) The reference to "all the others who dwelt in Jerusalem," v. 4, suggests further that these men have come from Jerusalem. c) The fact that these men are so concerned over the death of the Galileans as to bring the news of it to Jesus suggests that they are Galileans themselves. The

phrase "all the other Galileans," further confirms this. d) The evidence indicates that these men have come from a city engaged in a boisterous Jewish festival (Cf. above pp. 456 ff.). Their concern for what happened at that festival suggests that they have been part of it. All of these indications point to these as Galilean Jews recently come from Jerusalem and the religious festival there. When all the above is seen in the light of Jesus' consistent practice to identify some part of his parable with his audience (Cf. Chapter IV), we feel on fairly solid ground in saying that the fig tree stands for the Galilean Jews of his audience who are representative of all Jews in need of repentance (so CL-181). /o

Tis ... kurie karpon. If we are able to identify the fig tree as the Jewish people, typified by those in Jesus' audience, then we are probably justified in identifying the planter of the tree as God and the fruit of the tree as those fruits which elsewhere Jesus represents as the products of a life that is committed to the Lord (Cf. Mt. 7:16-20 et al). The Lord, then, represents the second great focal point of this parable. It is he who plants the tree, who demands fruit from the tree, who promises to cut down the tree, if it does not bear fruit, and who has a vinedresser who intercedes for it. It is only against the background of the nature and activity of the Lord of the vineyard that the fig tree has any meaning. This nature is a demanding, judging nature. This activity is at this point a punishing activity. What we have, therefore, is a parable which places in the center of the stage the two figures

common to Jesus' parables of judgment, sinful man and the God of justice. This is a parable which stresses the "Imperative" and the negative activity of God's judgment.

ekkopson autēri. We are concerned finally over the nature of this judgment which is threatened. It is obviously not an eschatological judgment, since the cutting down of the tree is ordered and then another chance is given. Jesus' teaching with regard to the final judgment is that at that time there is to be no further chance for repentance (Cf. Chapter VI). The cutting down of the tree suggests a violent destruction of the life of the tree. A violent punishment is the warning behind the parallels in Hosea 9, Isaiah 5, and Ahikar 8:35. Such a violent punishment is the teaching of the immediately preceding section, Luke 13:1-5, of which this parable is a further elaboration. All lines of evidence therefore converge at this point. Jesus is warning the men in his audience, and the Jews in general, of some form of violent, physical punishment for Sin to take place on the plane of history.²²

22 Lk. 11:37-52 (Mt. 23:4,6,25-36) is often taken as a similar reference to physical punishment, and more specifically to the destruction of Jerusalem. The reference to the "blood of Abel ... Zechariah ... shall be required of this generation" is often taken as such an indication. It is certain that Matthew so interprets this Q saying. His version of the words found in Lk. 11:51, "all this will come upon this generation," (Mt. 23:36) strongly hints of the destruction of Jerusalem, especially when placed immediately before the section in v. 37-39, "O Jerusalem ... behold your house is forsaken and desolate ..." His interpretation of Zachariah (Lk. 11:51) as the "son of Barachiah" (Mt. 23:35) who was murdered in the temple in A.D. 67 by two Zealots further indicates that Matthew links this saying with the events surrounding the catastrophe of 70 A.D. (Cf. MMW-396). It is our
(cont. on following page)

the Mark 11:13-14, 20-22, The Cursing of the Fig Tree

There are certain facts which point to this incident as another of Jesus' acted parables predicting some kind of physical calamity to come upon the Jews and more specifically upon Jerusalem. a) The rather illogical demand that there be figs on this tree, when, as Mark is careful to explain, it is not the season for figs, suggests at once that Jesus cursed the tree for some special reason which had nothing to do with the tree itself. This strongly suggests a parabolic purpose. b) The dying of a fig tree to the Hebrew was a common symbol of human and national destruction (Cf. Is. 34:4; Jer. 4:17; Hos. 2:12; Joel 1:7,12; Amos 4:9). c) On the other hand, for

22 (cont. from previous page) considered opinion that the original Q saying here did not refer specifically to the destruction of Jerusalem, but rather to a general assurance of God's vengeance upon those who reject his emissaries, primarily as an eschatological punishment, and only secondarily, if at all, as a present, physical punishment centered in Jerusalem. The following is the evidence: a) We refer to Manson's excellent case that Luke is usually the more accurate version of the original Q statement, Matthew being a collation of Mark, Q and M at this point (MMW-386-7. Cf. BHS-254). b) That the Zachariah referred to in the original Q saying could not have been that indicated by Matthew is also well established by Manson (MMW-396-7). c) The phrase, "the blood ... shall be required," does have overtones of physical punishment, but this must not be pressed too far. As Manson has well shown, this is a phrase common to Hebrew expression when the vengeance of God is described (MMW-395). In the absence of other specific reference to the destruction of Jerusalem, we would do well not to limit the vengeance of God at this point to a physical phenomenon. d) The phrase "this generation" must not be limited to a strictly temporal interpretation, referring to those Jews immediately before Jesus, and so to the destruction of Jerusalem. Jesus consistently uses the term underlying genea to describe all of the three affinities which bind people together into a "generation": temporal affinity, racial affinity, and moral

(cont. on following page)

the Hebrew, peace and salvation were traditionally indicated by the symbolic picture of every man eating under his own fig tree (Is. 36:16; Micah 4:4; Zech 3:10), or of the productive fig tree in general (Joel 2:22; Is. 5:1-7). d) In Mark 13:28 (Mt. 24:32; Lk. 21:29), Jesus uses the fig tree in a parable to warn the disciples of the approaching destruction of Jerusalem (Cf. Appendix A). The Parable of the Fig Tree in Luke 13:6-9 also warns of some present, physical punishment upon the Jews (see above). e) This incident is located by both Matthew and Mark in a Jerusalem context, during the last week of Jesus' ministry, when, as we shall presently see, he was especially aware of Jerusalem's approaching doom. It is possible that Luke has omitted this incident here because he has already recounted a spoken parable of a fig tree with a similar meaning (Lk. 13:6-9), and Luke 19:41-44 is his version of what happened that day as Jesus drew near to the city. f) C. H. Dodd suggests a further interesting possibility, which, if true, supports this contention. He suggests that the mountain mentioned in Mark 13:23, which is capable of being cast

22 (cont. from previous page) affinity. The overwhelming stress, however, in Jesus' Synoptic usage of genea is on a corporate body of men bound together by a moral affinity, by the evil of their natures which is mainly evidenced by their persecution of God's emissaries and their rejection of God's claims upon them. Some especially pertinent examples are Lk. 10:12-15 (Q); 11:29-32 (Q); 17:25. The reference to genea is therefore probably a general reference to "evil men" who have done these things, whether in this temporal generation or in previous ones. The point is the assurance of the vengeance of God upon the evil genea. The mistake so often made here is that of limiting the temporal context of Jesus' message (Cf. Chapter VI).

into the sea if one has faith enough, refers to the "mountain of the Lord's house," the temple in Jerusalem (POK-63). This has echoes of Jesus' prediction in Mark 13:1-2 where Jesus specifically predicts the destruction of the temple.²³

At this point we wish to call attention to three significant and rather startling phenomena that have to do with the above section:

23 There are two further passages sometimes cited as support for Jesus' teaching regarding present physical punishment which should probably not be so used. 1) Lk. 19:27 (L), "But as for these enemies of mine, who did not want me to reign over them, bring them here and slay them before me." As we have already indicated (pp. 77 ff.), this verse very possibly represents a second parable which Luke has conflated with the original Q Parable of the Pounds. At any rate, it is out of place in its present context, and for this reason cannot be used with much authority as a support for the above aspect of Jesus' teaching. 2) Mk. 12:9, "What will the owner of the vineyard do? He will come and destroy the tenants, and give the vineyard to others" (Cf. pp. 192 ff.). This parable cannot be used to support an exposition of present, physical punishment, because most probably it refers to eschatological punishment. There are four lines of evidence which demand this conclusion: a) The reference to the "coming" of the Lord in Mk. 12:9 strongly suggests the Parousia. b) We have said that the "servants" represent the prophets who have come to the Jews through the ages with the demands of God (pp. 192 ff.). If this is so, then the husbandmen must also refer to those Jews and rulers "through the ages," most of whom are now dead. The logic of these considerations is that Jesus is talking about a "general" judgment on all who reject God's emissaries, not about a specific catastrophe to come upon some men in his audience represented by the georgois. c) The fact that the parable ends with the judgment suggests the eschaton. Matthew's addition of the words, "who shall give him the fruits in their seasons," is neither sufficiently authentic nor sufficiently specific to demand the interpretation that these men to whom the vineyard was given continued to render fruits long after the judgment, indicating some kind of "present" judgment. d) We have demonstrated that ampelôn refers to the spiritual kingdom of God. If so, then the judgment which involves the taking away of the kingdom and the destruction of those wicked men is primarily a spiritual judgment, the finality of which argues for eschatological judgment.

1) Of the above ten separate references to a threatened physical punishment on the plane of history,²⁴ six make direct reference to Hosea, Chapters IX and X.

Luke 13:6-9. (Cf. pp. 459 ff.) Hosea 9:10,13,16.

"A man had a fig tree planted in his vineyard; and he came seeking fruit on it and found none... Cut it down."

Luke 19:41-44 (Cf. pp. 595 ff)

"For the days shall come upon you when your enemies will cast up a bank about you and surround you and hem you in on every side, and dash you to the ground, you and your children within you, and they will not leave one stone upon another; because you did not know the time of your visitation."

Hosea 9:7; 10:2,14.

"The days of visitation are come ... he will smite their altars, he will destroy their pillars ... all thy fortresses shall be destroyed ... the mother was dashed in pieces with her children."

Luke 23:28-31

"Then they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'"

Hosea 10:8

"And they shall say to the mountains, Cover us; and to the hills, Fall on us."

Mark 13:2

"There will not be left one stone upon another that will not be thrown down."

Hosea 10:2.

"He will smite their altars, he will destroy their pillars."

Luke 21:22.

"For these are days of vengeance, to fulfill all that is written."

Hosea 9:7.

"The days of visitation are come, the days of recompense are come;" (Cf. Lk. 19:41-44).

Mark 11:13-14, 20-22.

"And seeing a fig tree ... he found nothing but leaves ... 'May no one ever eat fruit from you again!' ... 'Master, look! The fig tree which you cursed is withered.'"

Hosea 9:10-17.

"I found Israel like grapes in the wilderness; I saw your fathers as the first ripe in the fig tree at its first season ... Ephraim, like as I have seen Tyre, is planted in a pleasant place ... Ephraim is smitten, their root is dried up, they shall bear no fruit, yet will I slay the beloved fruit of their womb."

²⁴ There are three separate references within the Marcan Apocalypse.

2) Every one of the above ten sayings is located in a "Jerusalem-context."

Luke 13:1-5.....Jesus is on the way to Jerusalem
(Cf. Lk. 13:22).
 Luke 13:6-9.....Jesus is on the way to Jerusalem.
 Luke 19:41-44.....Jesus is overlooking the city.
 Luke 23:28-31.....Jesus is in Jerusalem during the
last week of his ministry.
 Matthew 22:7.....Jesus is in Jerusalem during the
last week.
 Mark 13:2,14-23,28-30....Jesus is in Jerusalem during the
last week.
 Luke 21:20,22,23b.....Jesus is in Jerusalem during the
last week.
 Mark 11:13-14,20-22.....Jesus is entering Jerusalem at
the beginning of the last week.

3) In the above six passages which seem to refer most directly to the destruction of Jerusalem, there is a striking similarity of picture and phrase.

The picture of an army, Luke 19:41-44; 21:20-24; Matthew 22:7.
 The picture of children slain, Luke 19:41-44; 23:28-31.
 Woe to those mothers "giving suck," Luke 23:28-31; Mark 13:17.
 The picture of Jerusalem torn down, Luke 19:41-44; 21:20-24;
 Mark 13:2.

CONCLUSIONS:

From all of the above it is now possible to draw certain conclusions with regard to Jesus' teaching about physical punishment for Sin on the plane of history.

1) There is good authority for the position that Jesus did teach this aspect of God's judgment, and that he did predict some kind of destruction upon Jerusalem because of the Sin of its people.²⁵ Those who would deny Jesus either the will or the ability to do this are simply refusing, usually for some

²⁵ So POK-66, H.A. Guy, The New Testament Doctrine of the Last Things (Oxford, 1948), pp. 56-57; C.J. Cadoux, The Historic Mission of Jesus (London: Lutterworth Press, 1941) p. 18.

dogmatic reason, to grant Jesus the same instincts and ability possessed traditionally by the Old Testament prophets, and by many of Jesus' contemporaries with an especially penetrating grasp of political events. Harvey Branscomb, in supporting this position, points out that Johanan ben Zakkai (c. 30 A.D.) predicted the destruction of the temple, even as did his contemporary, Jesus Christ (Cf. Joma 39b. HB-ad loc).

2) We interpret the constant reference to Hosea, and the similarity of picture and phrase in this body of tradition, to indicate that behind the tradition was a single mind, steeped in the Old Testament tradition, who saw the calamity to befall Jerusalem and the Jews particularly in the light of Hosea 9-10. This is perhaps one of the most striking indications of the authenticity of this tradition (Cf. Chapter III).

3) We interpret the similarity in historical context of the above to indicate that during those last days Jesus' mind was especially conscious of the Sin of the Jews and of Jerusalem, and of the calamities to befall them because of that Sin. Here again is an interesting indication of the authenticity of the content and context of these sayings.

II. THE "TELOS" AT THE END OF HISTORY

As man responds to the call and claims of the Sovereign God, so is he judged. This judgment begins in the present as a saving experience of, or a conditional self-exclusion from, the presence and power of God. It takes its final form at the Parousia where there is to be a final disposition of the souls of

men on the basis of the judgment which has in effect already been made. Our concern at this point is with the nature and extent of this final assignment which is to climax the eternal process of judgment.

A. The Final Outcome of Successfully Meeting the Crisis.

1. This final outcome is first of all the fulfillment of the promise of eternal life, the inheriting of the promised kingdom, fully realized, which the righteous already possess in a way that is limited by human considerations.

Matthew 20:1-16, The Laborers in the Vineyard (M-D).

"For the kingdom of heaven is like a householder who went out early in the morning to hire laborers for his vineyard. (2) After agreeing with the laborers for a denarius a day, he sent them into his vineyard. (3) And going out about the third hour he saw others standing idle in the market place; (4) and to them he said, 'You go into the vineyard too, and whatever is right I will give you.' So they went. (5) Going out again about the sixth hour and the ninth hour, he did the same. (6) And about the eleventh hour he went out and found others standing; and he said to them, 'Why do you stand idle all day?' (7) They said to him, 'Because no one has hired us.' He said to them, 'You go into the vineyard too.'"

At the outset, we must examine the validity of the context which is challenged by Jeremias. He claims that v. 15, in which Jesus asks, "Is your eye evil because I am good?" is the original "sitz im leben" (Jer. 17,19). Since this is obviously a rebuke to Jesus' audience, couched in the words of the parable, Jeremias concludes that the Pharisees, not the disciples, must constitute the audience. We reject Jeremias' conclusion because we are forced to reject the assumption which seems to underlie his logic, namely, that Jesus would not so rebuke his disciples. On the contrary, we find many instances where Jesus clearly re-

bukes his disciples. The rebuke of the sons of Zebedee (Mk. 10:35 ff.) for asking special preferment in the kingdom, the rebuke of Peter (Mk. 8:31 ff) for misunderstanding his messiahship, and the rebuke of the disciples for failing to allow the children to come to him, are all cases in point (Cf. pp. 312 ff.). Furthermore, in opposition to Jeremias, it hardly seems possible that Jesus would be identifying the Pharisees with those who answered the call to work in the kingdom. The typical position of the Pharisees in Jesus' parables is that of those who reject the kingdom invitation (Cf. Chapter IV). There is very little evidence of a positive nature to establish the validity of either the historical or the literary context. However, in the absence of any real evidence to the contrary, the following two considerations argue for their validity. The general construction of the parable fits the type of parable Jesus was accustomed to tell to his disciples (Cf. Chapter IV) when the parable was directed against them. As we proceed in our exegesis, we shall discover that this parable precisely answers in a unique way the question asked by Peter, with which the whole prededing section is concerned: "Lo, we have left everything and followed you. What then shall we have?" (Mt. 19:27).

ampelōn. There are several indications that this figure stands for the kingdom of God in its present manifestation (Cf. Chapter VI). a) The ampelōn appears to be an area of activity within history. Men are called to it, enter it

ἀμπελῶν, ἀμπελῶν. As suggested above, we can most probably identify the complaining laborers as the disciples in

and labor within it at various times, some early, some late.

b) The vineyard is a state of special favor with the householder, and men are rewarded for merely being in it. c) Men are allowed to enter the vineyard merely by responding to the call of the householder, and not by any special merit of their own. d) The "vineyard" is a figure commonly used in Jesus' parables to identify the historic realm of God's special favor (Lk. 13:6-9), and more specifically, the kingdom of God (Mt. 21:28-32; Mk. 12:1-12). e) A final indication that Jesus meant the vineyard to stand for the present kingdom comes from the strange conception of economics held by the householder, and noted by so many commentators (EGT, RMM et al). It would seem that it is not the needs of the vineyard but rather the needs of the laborers that prompt the householder to hire so many, especially at the last minute when they could not possibly have done a real piece of work. There seems to be an urgency on the part of the householder to get these men into his vineyard for their sakes, more than for his. This strange economics is illustrated most dramatically in the giving of equal reward for unequal service. Elsewhere we have demonstrated that where there is some element in Jesus' parables glaringly inconsistent with reality, here is where we are to look for some significant teaching with regard to the kingdom of God, a spiritual reality which consistently illustrates principles different from those of life as we commonly know it (Cf. Mt. 18:23-35. Cf. pp. 188 ff.).

ergatas, oikodespotē. As suggested above, we can most probably identify the complaining laborers as the disciples in

Jesus' audience who pose the question of the rewards of discipleship. The rest of the laborers who do not complain and who come in at different times are those who become part of the kingdom of God in the time elapsing until the Parousia (Cf. pp. 325 ff.). It is possible to see in the figure of the householder either the person of God or that of Jesus. Since this is a parable describing the call to the kingdom (Cf. Chapter IX), since the householder actually gives the call, and since the position of Christ as eschatological judge is not inconsistent with Jesus' teaching (Chapter IX), we are probably safe in seeing here the figure of Jesus himself,

vv. 8-15, "And when evening came, the owner of the vineyard said to his steward, 'Call the laborers and pay them their wages, beginning with the last, up to the first.' (9) And when those hired about the eleventh hour came, each of them received a denarius. (10) Now when the first came, they thought they would receive more; but each of them received a denarius. (11) And on receiving it they grumbled at the householder, (12) saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' (13) But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius? (14) Take what belongs to you and go; I choose to give to this last as I give to you. (15) Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?'"

We have located the first act of the drama, the call to the kingdom, firmly in the present span of history, from the time that these complaining disciples first enter the kingdom until the Parousia (pp. 325 ff.). We come now to the second great act. In this act there is a decided shift in emphasis and in the plane of reference, introduced by the phrase, "and when evening came." The day when the householder continues to call men to the kingdom vineyard is over. No longer is there an op-

portunity to enter the kingdom. Now there is only reward for those who have already answered the call. These are typical characteristics of eschatological judgment in Jesus' parables, and we feel justified therefore in locating this second act in the eschaton.

Not only is this the second act, it is the "climactic" act of the drama, that to which the whole parable has been pointing. It is here, therefore, that we must find the main point or points of the parable. This problem of the main point is by far the major question commonly discussed in connection with this parable. Commentators seem to fall into one of two main categories of interpretation. They either argue that the central theme of this parable is the "Grace of God" (POK, Dalwds, EGT, AHM, Jer.19, BDG et al), or they hold that it is essentially a parable concerning the "Rewards of Discipleship" (ES, MMW, RMM, Mey, ICC-Mt et al). The category into which commentators fall depends on whether they place the emphasis of the parable on the nature of the giver, or upon the nature of the gift. It is our considered opinion that this is an eschatological parable of judgment in its positive aspect, and that therefore the emphasis should be placed on the reward (misthos). The following considerations bear this out.

We have already suggested that the literary context of the parable deals with the rewards of discipleship. The whole incident begins with the Rich Young Ruler's concern over the manner of obtaining the reward of eternal life (Mt. 19:16 ff).

Peter then raises the question of the rewards of discipleship for those who have already left all (Mt. 19:27 ff), and this parable immediately follows. It would seem obvious that in the mind of the editor of this Gospel, the parable under consideration deals primarily with the question of reward. The most conclusive evidence that reward is indeed the crux of the matter comes, however, from the internal content of the parable. We note that there are three possible references to the grace of the giver, thelē (vv. 14,15), and egē agathos eimi (v. 15). In contrast to this the idea of reward dominates ten out of the fifteen verses of the parable: "a denarius" a day (v. 2), "whatever is right" (v. 4), "pay them their wages" (v. 8), "received a denarius" (v. 9), "receive more... received a denarius" (v.10), "on receiving it" (v. 11), "made them equal to us" (v. 12), "for a denarius" (v. 13), "what belongs to you ... I choose to give to this last as I give to you" (v. 14), "what belongs to me" (v. 15). In the light of this it can readily be seen that it is the nature of the gift that is the crux of the matter. We must, however, beware of the "Nothing-but" fallacy at this point. The grace of the giver is a further conclusion which can be drawn from the fact of the gift, and indeed must be drawn. It would be unreal to ever consider the full nature of any gift without considering the nature of the giver. There are really two points here, but the emphasis is on the reward. This merely illustrates what we have developed throughout this thesis, that behind every act and aspect of judgment always stands the nature of the God of Justice. Behind everything Jesus does or says stands his conscious-

ness of the nature and reality of God, and it would be impossible to tell a parable of the nature of God's acts of judgment without telling at the same time a parable of the nature of God himself.²⁶

misthos ... denarius. Since we have identified this reward as the focal point of the parable, we must now attempt to define its nature. There are several considerations which give us a clue to the nature of this reward. a) We must keep in mind first of all that this is a parable of the kingdom of God, and more specifically at this point a parable of the eschatological judgment. We must therefore look for a kingdom-reward. b) Furthermore, this is an "absolute" reward, and the householder's unusual conception of economics throws the importance of this fact into bold relief. Each man, no matter how long he works, receives this reward. It is the automatic result of merely being in the kingdom vineyard. The implication is that there is no reward that could more fully compensate the laborers for being in the vineyard. c) The Rich Young Ruler has been inquiring into the means of receiving eternal life. Jesus has just paralleled the phrase, "enter into the kingdom of God" (Mk. 10:23-25) with the phrase, "receive ... eternal life" (Mk. 10:30). We have already identified Jesus' Synoptic use of zōē and zōē aiōnion as technical phrases referring to

26 Cf. J. Weiss, Die Schriften des Neuen Testaments neu übersetzt und für die gegenwart erklärt. (Göttingen, 1929) p. 346. "es scheint nicht eine, sondern zwei spitzen zu enthalten ... einen lohn ... seinen willkür."

the presence of the kingdom of God imperfectly in this life, and perfectly in the eschaton (pp. 439 ff.). In the light of all this, there is a certain justification in identifying the misthos and denarius as that crucial spiritual reward which is the automatic result of a life lived in the vineyard of God's present kingdom, eternal life, possessed as a promise in this life, and inherited in all its fullness at the eschaton.

v. 16, "So the last will be first, and the first last."

The final question which we must discuss is one which can well affect the exegesis of this whole passage. Is verse 16 an authentic part of the original parable, and, if so, how are we to interpret it in the light of what has already been said concerning the parable? Many commentators solve the problem for themselves by claiming that originally this logion was not part of Jesus' parable.²⁷ This is an easy and attractive solution, but we feel that it is too easy. Let us begin by defining our dilemma exactly, and then proceed to gather as many facts as possible before coming to a conclusion. The dilemma is this: We have already arrived at the conclusion that the central teaching of this parable is that the final reward for answering the call to the kingdom will be the "absolute reward" of fully realized eternal life. In opposition to this, however, we are faced with Matthew 20:8b, 9-10, 16, which seem to change the point from the "absoluteness" of the reward to a

²⁷ So Jer.18, GOD-II-126, J. Weiss, op cit, p. 345, Mont. I-700, ES-II-228.

concern over the "time" of the payment of the reward, those entering the kingdom last being paid first, and the first last. For some solid ground upon which to stand in solving this dilemma, we turn to a survey of the entire Synoptic use of the formula "houtōs esontai hoi eschatoi, prōtoi kai hoi prōtoi eschatoi."

A. The basic phrase is used four times in the Synoptics:

Mark 10:31 (Mt. 19:3)

πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι
καὶ οἱ ἔσχατοι πρῶτοι

Matthew 20:16 (M)

οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι
καὶ οἱ πρῶτοι ἔσχατοι

Luke 13:30 (Q),

εἰσὶν ἔσχατος οἱ ἔσονται πρῶτοι
καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι

B. We find prōtos and eschatos interpreted in the synonymous parallelism of the following passages:

Mark 9:35

εἰ τις θέλει πρῶτος εἶναι,
ἔσται πάντων ἔσχατος, καὶ
πάντων διάκονος

Mark 10:44 (Mt. 20:27)

ὅς ἂν θέλῃ μέγας γινέσθαι ἐν ὑμῖν
ἔσται ὑμῶν διάκονος
ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος
ἔσται πάντων δοῦλος

Concerning the above we note that eschatos and prōtos can have the meanings diakones and meγas respectively, referring to "preeminence of stature" rather than to priority in time.

C. We find Mark 10:44 (Mt. 20:27) restated in Matthew 23:11:

ὁ δὲ μέγας ὑμῶν
ἔσται ὑμῶν διάκονος

- D. Mark 9:35 is a generalization on the teaching of the acted parable where Jesus places a child in the midst of the disciples as an answer to their dispute over who is the greatest. Matthew appends the following words to this same incident, which act as a commentary on Mark 9:35.

Matthew 18:4 (M?)

ὅστις οὐν ταπεινώσει ἑαυτὸν
ὡς τὸ παιδίον τοῦτο
οὗτός ἐστιν ὁ μέγας ἐν τῇ
βασιλείᾳ τῶν οὐρανῶν

- E. Matthew 18:4 is however a restatement of another formula, common to the teaching of Jesus, found in the following passages:

Matthew 23:12 (Q)

ὅστις δὲ ὑψώσῃ ἑαυτὸν ταπεινωθήσεται.
καὶ ὅστις ταπεινώσῃ ἑαυτὸν ὑψωθήσεται

Luke 14:11 (Q)

πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται
καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται

Luke 18:14 (L)

πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται
ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται

We now note several things about the above list of passages. a) There is a certain verbal connection running throughout, especially when seen in the above order. Especially significant is the way in which prōtos and eschatos are paralleled. by megas and diakones in list B, and the way in which Matthew substitutes 18:4 for Mark 9:35, the same idea in different words, words which are similar to the phrase given in list E. We interpret this to mean that there is a certain interdependence of meaning between all these passages. b) All of the above-listed passages occur at the end of a parable or saying of Jesus in which the subject of personal aggrandizement, either of the disciples or of the Pharisees, has arisen. All of these passages excluding for the moment Matthew 20:16, are in reality warnings

or actual rebukes by Jesus against the desire for such personal aggrandizement. The similarity of use between the above phrases further underscores their interdependence of meaning. The conclusion to which the above brings us is that the usual Synoptic meaning of the phrase in Matthew 20:16, "houtēs esontai hoi eschatoi prōtoi kai hoi prōtoi eschatoi," is essentially the same as the phrase "pas he hupsōn eauton tapeinothēseta ho de tapeinōn eauton hupsōthēsetai" (See above list E).

Now let us apply the above to our discussion of Matthew 20:16. The import of the survey is this: Since in all the above passages Jesus has issued a warning to the Pharisees and disciples against pride and preferment in words that are identical or similar in meaning to those of Matthew 20:16, then it is perfectly natural and logical to expect him to do so in Matthew 20:16. This strongly recommends the authenticity of this verse (Cf. BP-84). This also urges us to give v. 16 a "moral" rather than a "temporal" meaning, which, as we have shown, fits in very well with the interpretation we have given the parable on the basis of other evidence. The parabolic element of an "absolute" reward, given the same to all regardless of length of service, is a correction of the disciples' idea that they deserve special preferment, and is beautifully concluded with this saying in v. 16, consistently used elsewhere as a warning against just such an idea. But what about Matthew 20:8b, which gives to v. 16 the unmistakable meaning of a priority in "time" rather than a preeminence with him, then he will sit on his glorious throne. (33) He will separate the sheep from the goats, (33) and he will place the sheep at his right hand, but the goats at the left.

in "stature," and thus flies in the face of the interpretation we have given the parable? The only solution which seems to satisfy all the conditions of fact and logic is that v. 16 is probably an original word of Jesus given as a thematic conclusion to this parable and intended to mean what this logion meant elsewhere, but that somehow the parable has been edited to change the meaning of v. 16 to an emphasis upon the time of the reward. The edition would seem to consist of the addition of arksamenos apo tōn eschaton heōs tōn prōton in v. 8, and houtos in v. 16. If we remove these slight additions, the meaning of v. 16 stands as both the internal and the external evidence of the parable demand, as a general warning to the disciples against expecting any extra reward for length of service.

In summary, this parable deals with the judgment of God in its positive aspect only. This is as we might expect of a parable given to those who had accepted the call to the kingdom, at least in preliminary fashion. The main point is that response to the call to the present kingdom will be rewarded at the eschaton with the fullness of the absolute reward of eternal life, which is already present in the form of a promise. As a background to this main point is the everpresent grace of God. The parable ends with a warning to the disciples against the pride which demands special reward.

Matthew 25:31-46, The Last Judgment (M-D)

"When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. (32) Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, (33) and he will place the sheep at his right hand, but the goats at the left.

There is much discussion in the exegetical world over whether or not Matthew 25:31-46 is a parable.²⁸ This depends of course on one's definition of parabolē. If one says that Jesus preferred a very narrow interpretation of this form, then probably only vv. 32,33 can rightly be called a parable, all the rest being direct teaching. We have maintained, however, that Jesus preferred a wider interpretation of the parable as "a picture in words of some piece of human experience actual or imagined" (pp. 112 f.). If this is so, then this whole picture of the last judgment can be called a parable.

The more pertinent problem with regard to Matthew 25:31-46 has to do with its authenticity as a word of Jesus, which many commentators gravely doubt. Holzmann, for example, saw it as a secondhand composition based on II Esdras 7:33-35. Weiss recognized it as an authentic word of Jesus, setting forth love as the true test of discipleship, which has been worked over by the Evangelist and altered into a judgment programme for heathendom (EGT. Cf. BDG-74, 75). Although the authors of these criticisms are gone, the arguments remain to plague the exegete. With regard to Holzmann's argument, it is true that this passage and II Esdras 7:33-35 both refer to the eschaton, the "son," judgment, and to a comparison between reward and eschatological "fire." This similarity, however, does not necessarily support Holzmann's interpretation. That the Evangelist worked over this II Esdras passage is only one of several possibilities. A much want element of a Jewish parable, in all probability it is Jesus himself

²⁸ JM-16, RMM, GHT-133 claim that it is; POK-85, BHS, TOJ say that it is not.

more demonstrable possibility is that lying behind both II Esdras and this parable was a body of material, either oral or written, common to both Jesus and the writer of II Esdras (Cf. Chapter II). The following considerations bear this out: a) We have noted the slight similarities. There are important differences between the two works. II Esdras speaks of Christ dying after a certain 400 years as part of a series of descriptions of the end in an apocalyptic style entirely absent from Matthew 25:31-46, despite the practice of Matthew's special source (or Matthew himself) of adding the apocalyptic element wherever possible. In II Esdras, the "Most High," or God, is revealed on the seat of judgment, whereas in this parable the Son of man is the final judge (Cf. MMW-541). b) We have seen that Jesus often adapted Jewish material in his parables (Chapter III). c) It was Jesus' custom to add "creative" material to whatever he took from the common store of Jewish lore. The "creative" element is evident in the differences between these two bodies of material, especially in the introduction in Jesus' parable of the Son of man as judge. d) We note strong parallels between this parable and Jesus' teaching elsewhere in the Synoptics (Cf. Lk. 9:26; Mt. 16:27; 7:16-20 et al). This will become more apparent as we develop the exegesis. As for Weiss's conjecture that Matthew has altered the parable to add the element of judgment, we submit this whole thesis as evidence that if anyone has, at this point, heightened the judgment element of a Jewish parable, in all probability it is Jesus himself.

ta ethnē. The question which now arises has to do with the interpretation of "the nations." Does this refer just to Christians (so Meyer, Weiss, Montefiore), just to Gentiles (so MMW, EGT), or to all mankind, including both Jews and Gentiles, Christians and non-Christians? Favoring the first possibility are the following observations: a) Sheep and goats resemble each other much as do wheat and tares, good and bad fish etc., which figures Jesus uses in other parables to distinguish between good and bad members of the visible kingdom (Cf. Chapter VI). b) Matthew places this parable in a "disciple-context," immediately following the Parable of the Pounds, which we have shown makes just such a distinction (Cf. pp. 447 ff.). c) Those represented by the "goats" seem to assume that they are worthy of inheriting the kingdom (v. 44). The only evidence we find favoring the interpretation of ta ethnē as "Gentiles" is the fact that twenty out of the twenty-nine uses of the word in the Synoptics can be so interpreted.

There are also several considerations which support the third possible interpretation: a) Seven times in the Synoptics ta ethnē is used to refer to a general, undifferentiated group, most likely including Jews and Gentiles (Mt. 24:7, 9, 14; 28:19; Lk. 21:25; 24:47; Mk. 11:17). b) The repetition of pantes, panta in vv. 31, 32 suggests a "general" judgment. c) There are no specific indications that this is a parabolic description of the kingdom of God as there are in those parables describing judgment "within" the kingdom. Of the seven

referred to in Chapter VI, five use some version of the formula, homōia estin hē basileia tōn ouranōn, and the other two identify the central figures as douloi (Cf. Chapter IV). Such indications are significantly lacking in the Parable of the Sheep and Goats. All of these factors contribute to the general impression that this parable is not so much a limited description of judgment upon a certain group as it is a "general" description of eschatological judgment in its totality. It is our considered opinion that the greatest weight lies with this third possibility.

(34) "Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;

There seems to be little need of lengthy demonstration that the King in v. 34, the Son of man in v. 31 and the implied "shepherd" in v. 33 all represent the same figure, the author of the parable himself.²⁹ Here is the positive side of the eschatological judgment which is balanced in v. 41, according to Jesus' constant practice, with an equally dramatic negative. At the moment we are concerned only with the positive side of the judgment. It is important to note that this judgment is on the basis of three factors: a) Whether ta ethnē are sheep or goats, b) whether or not they have ministered to the needy, c) whether or not they are already righteous (v. 46).³⁰ The

²⁹ So MMW ad loc. Cf. pp. 265 f. where we show that Jesus did use the phrase "Son of man" with reference to himself.

³⁰ At this point we can clearly see the parallel between this parable and Jesus' constant emphasis throughout the Synoptics, "By their fruits ye shall know them" (Mt. 7:20 et al). Action and condition are intimately linked in judgment.

point is that the final judgment is made on the basis of what ta ethnē already are. By their works and their inner condition men come to eschatological judgment already self judged. What remains is merely the disposition of men on the basis of their own judgment. In the light of these considerations we can see the full meaning of the words "inherit the kingdom prepared for you ...". Klēronomēsate refers to something which is promised before it is fully received, something which the "heir" is led confidently to expect.³¹ The kingdom is his already even before he fully receives it. He is already "blessed." He is already an heir of eternal life, v. 46, which Jesus here clearly equates with the kingdom of God, v. 34. When this is seen in the light of our discoveries that Jesus spoke of the kingdom of God and "life" or "eternal life" as not only eschatological realities but as realities on the present plane of history, we can clearly see the continuity in the mind of Jesus between the "promise" and the "fulfillment." We have said that the kingdom of God and eternal life represent nothing more nor less than the spiritual presence of God which partakes of the "vertical" aspect of time. The promise is the presence of the Spirit of God within a life, necessarily limited by the limitations of the flesh, not the least of which is the continued presence of vestigial sins. The "fulfillment" is the complete and perfect experience of the Spirit of God that takes place when a life, already possessing that Spirit, casts off the flesh

³¹ For Apostolic reference to the "heir" of the kingdom Cf. Rom. 8:17; Heb. 1:14; Gal 3:29; 4:1,7; Titus 3:7; James 2:5.

and stands before the Eternal Spirit, the Eternal King, the Eternal Life, as a sheep before his shepherd, an heir of the promise made from the foundation of the world.³²

A final dramatic example of this continuity of spiritual promise and fulfillment in the mind of Jesus is to be found in the Parable of the Two Houses (Mt. 7:24-27 (Lk. 6:47-49) Q-DG). Here the unity of action and condition of men in the present is pictured as a house. The righteous, kingdom-man is compared to a house built on a rock (Cf. pp. 296 ff). This is his present condition, which, when the storm of eschatological judgment comes, is seen to be a present reward, the reward of stability, now and at the eschaton. When the trial is over, his reward is that he is still standing as a house on a rock. This accords well with those other places where we have found Jesus teaching that the possession of the kingdom in this life is its own reward (Cf. pp. 446 f.). The thing we wish to stress is this: the result of the storm of eschatological judgment for the kingdom-man is that the condition with which he approached the eschaton, that of a house on a rock, still exists after the storm is over. He is finally confirmed in that status which he already possessed, and this, for the mind of Jesus, is eschatological reward.

2. The final outcome of successfully meeting the Crisis is secondly the inclusion of a life in the consummated, exalted

³² We find no necessity for seeing here the doctrine of Election. The logic of the saying is that eternal life, the kingdom of God, has always been that which God has prepared for righteous, Spirit-filled men. This is essentially what Jesus told the Sadducees: "I am the God of Abraham ... He is ... the God ... of the living" (Mt. 22:32. Cf. also John 8:58).

kingdom-fellowship.

Luke 12:35-38, The Waiting Servants (Q-D).

"Let your loins be girded and your lamps burning, and be like men who are waiting for their master to come home from the marriage feast, so that they may open to him at once when he comes and knocks. (37) Blessed are those servants whom the master finds awake when he comes; truly, I say to you, he will gird himself and have them sit at the table and come and serve them. (38) If he comes in the second watch, or in the third, and finds them so, blessed are those servants!"

Here is another of the few Synoptic parables where Jesus dwells mainly with the positive side of eschatological judgment (Cf. Mt. 20:1-16). Before we can legitimately find here any aspects of Jesus' consciousness of God's judgment, we must first deal with the considerable objection made to the authenticity of this parable by C. H. Dodd and Joachim Jeremias. Since Jeremias follows Dodd fairly closely, and since his is the most recent and most detailed work on the subject, we shall examine primarily his objections to Luke 12:35-38 as an authentic word of Jesus.

Jeremias' thesis is briefly this: There are five "Parousia Parables" which the early church has taken out of their original "concrete position" and given a different emphasis from that given by Jesus (Jer-28). The parable under consideration is one of these five.³³ Says Jeremias, "The early church applied the parable to their own situation, the situation between the two crises, the situation of the delayed parousia. Therefore, they made the householder to be 'Christological' and expanded the parable into a journey, into a new, allegorical

³³ The others are Mk. 13:33-37; Lk. 12:39 (Mt. 24:43,44); Lk. 12:42-46 (Mt. 24:45-51); Mt. 25:1-13.

point" (Jer-35). Thus he supports his thesis that instead of a delayed Parousia Jesus is speaking in all of these parables about "the immediate picture of the unexpected, inbreaking catastrophe." It is difficult to evaluate such argument, for so much of it is made up not of conclusions arrived at inductively on the basis of objective fact, but rather of deductive interpretation of objective fact based upon a priori assumption (Cf. Chapter III). Since the implications of Jeremias' conclusions are so far-reaching, however, we must attempt to evaluate his argument carefully.

1) Jeremias first of all establishes his conclusions on the basis of a consistent use of what we have called "Development Exegesis" (Cf. Chapter II). Originally, he says, there was a "kernel parable" which is most accurately preserved in Mark 13:33-37. The Lucan tradition changed the journey into an invitation to a wedding feast and added the picture of the Lord serving the servants. In the Matthew tradition (24: 42) "The parable has disappeared and only the application remains" (Jer-33-34). Let us begin by examining carefully the evidence of similarity between these two parables.

VERBAL COMPARISON

Mark 13:33-37

Luke 12:35-38

anthrōpos	.....	anthrōpois
doulois	.....	douloi
grēgorē, grēgoreite	.....	grēgorountas
elthōn, erchetai	.....	elthōn, parelthōn, elthē, erchetai
heuré	.....	heuré

COMPARISON OF CONTENT

Mark 13:33-37Luke 12:35-38

- | | |
|--|---|
| 1) "Take heed, watch and pray" ... | "Let your loins be girded and your lamps burning" |
| 2) "you do not know when the time will come" | ... |
| 3) "It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work." | ... "Be like men who are waiting for their master to return from the marriage feast." |
| 4) "And commands the doorkeeper to be on watch." | ... "So that they may open to him at once when he comes and knocks." |
| 5) "Watch therefore ... for you do not know when the master of the house will come." | ... "Blessed are those servants whom the master finds awake when he comes;" |
| 6) | "He will gird himself and have them sit at the table and come and serve them." |
| 7) "In the evening, or at midnight, or at cockcrow, or in the morning" | ... "If he comes in the second watch, or in the third ..." |
| 8) | "Blessed are those servants" |
| 9) "Lest he come suddenly and find you asleep." | ... |

COMPARISON OF CONTEXT

Historical

This is given to the disciples on the Mount of Olives during the last week in Jerusalem (13:3).

This is given to a mixed audience, but probably addressed to the inner circle of disciples (D-DG) during the general period of the Perea ministry.

Literary

v. 14. "Desolating sacrilege"
v. 17. "Alas for them that are with child"

v. 22. "Be not anxious about your life"
v. 32. "Fear not ... it is your father's good pleasure to give you the kingdom."

v. 24. "In those days, after that tribulation, the sun will be darkened"

v. 34. "Where your treasure is, there will your heart be also."

v. 28. "From the fig tree learn its lesson"

v. 39. "If the householder had known in what hour the thief was coming"

v. 29. "He is near at the very gates."

v. 40. "You must be ready; for the Son of man is coming at an hour you do not expect."

v. 37. "What I say to you I say to all, watch."

v. 41. "Lord, are you telling this parable for us or for all?"

Concerning the above we note the following: a) Out of sixty-seven words in the Greek texts of both Mark and Luke, seven words in Mark and eight in Luke can possibly be based on the same Greek, Hebrew or Aramaic text. b) Concerning the "content," these important similarities can be seen: an injunction to be prepared for the return of an important figure; a reference to the watches of the night. c) Concerning the "content," these important differences can be seen: a different picture of what constitutes preparedness; an emphasis in Mark on the time of the coming; a difference in the picture of the command; the inclusion in Luke of the picture of the feast where the master is the servant; Mark is a warning against threatened punishment, Luke is a promise of blessing for faithfulness. d) The Historical context is vastly different; however the audience is the same. e) The Literary context is vastly different with two exceptions: both refer to the second coming, and both show a similarity in the phrase, "What I say to you, I say to all" (Mk. 13:37). Further facts should be added to these observations if we are to make an accurate appraisal. f) Mark 13 is a composite work made up of

genuine sayings of Jesus placed in such a context as to give them an improper reference to the immediate time of the Parousia (Cf. Appendix A). g) Both of the above parables have many parallels in other Synoptic parables attributed to Jesus (Cf. Mk. 13:34 and Lk. 19:14-28; 12:35 and Mt. 25:1-13; Mk. 13:37a and Lk. 12:43).

On the basis of the above, we make the following preliminary conclusions. The verbal similarity is not strong enough to support a theory of direct textual borrowing. There is a certain basic thread of similarity, but the differences are so great that if we presuppose that development from an original "kernel" has taken place, this has been a wholesale and undisciplined changing of figure of speech, point, emphasis and detail. Neither Evangelist apparently considered these to be the same original parable. If we must decide which parable is closer to the original words of Jesus (and we are not at all certain that this is necessary), probability lies with Luke (so POK-164). The implication of all the above for the argument of Jeremias is that the textual evidence gives only tenuous support for this theory of "Development." We dare to assert that a much more unstrained, natural and plausible explanation of the similarities between Luke 12:35-38 and Mark 13:33-37, and all the other above quoted parallels, is not some obscure theory of development that raises more problems than it solves, but rather the simple fact that behind them all lay a single mind for which certain basic analogies were favorite vehicles of expression. If we would keep in mind that into the logic of the so-called "parable-active." As we have

behind the words of Jesus lay the "consciousness" of Jesus with all that that implies, and if we would apply the "pragmatic canon" to our conclusions, we would avoid such extravagances which bring sober criticism into disrepute.

2) Another argument which Jeremias employs to establish his thesis is that the audience to which this parable was originally given was not the disciples, as is indicated in the text, but rather "those who have prior claim to the keys to the kingdom of heaven (Mt. 23:13; Lk. 11:42) ... the scribes" (Jer-35). Since the historical context obviously identifies the disciples as the audience, this, for Jeremias, is evidence that "the early church has turned the parable to their situation"-(Jer.-35). On the contrary, both the external and internal evidence of the parable testify to the fact that the disciples are indeed those to whom it was directed. The designation of those figures in the forefront of the parable, who can obviously be identified with those in the audience against whom the parable is directed, as "douloi," demands a disciple audience (Cf. Chapter IV). Furthermore, in the Parable of the Faithful and Unfaithful Servant (Lk. 12:41-48) which immediately follows, where we find the same reference to the Parousia and a delay, the audience can be identified as disciples (Cf. pp.58 f).

3) Jeremias further asserts that the form in which we find Luke 12:35-38 was conditioned by "the influence of the parousia motive" which has acted to "work over and expand" the parable far beyond its original structure, giving it a new application to the delayed parousia (Jer-33-35). This argument stumbles headlong into the logic of the so-called "parousia-motive." As we have

already shown, if any motive was active at the time when this gospel was either developing or being recorded, it was a motive to interpret Jesus' eschatological sayings as referring not to a "delayed" but to an "immediate" Parousia (Cf. pp. 312 ff.).

4) Another technique which Jeremias employs here to prove his thesis is that of imposing upon the parable the requirements of a purely arbitrary logic. "In view," he says, "of the dislike of the easterners of nightly journeys ... a nightly return is improbable." Thus he argues that the setting of the Lucan parable could not have been at night. This he does despite at least two other references in Jesus' teachings to men travelling at midnight (Mt. 25:6; Lk. 11:5). He also discounts the reference to assigning power in the Marcan parable with the statement, "a householder who answers only one invitation has little need to assign particular power" (Jer-34). Concerning this kind of argument, we must first point out that we have found a certain illogical or unreal element in the parables of Jesus to be so common as to almost be an indication of their authenticity (Cf. Mt. 20:1-16. pp. 474 ff.). The question which we would then ask Jeremias is one which forces us to discount this argument entirely. The question is this: What was to stop Jesus from telling a parable as he wanted to tell it rather than as Jeremias insists it must have been told?

5) We have found little valid, factual evidence in Jeremias' argument. We suspect this is so because his arguments

partake of one of the basic fallacies of such "thesis-exegesis" (Cf. Chapter III). They are based more on a priori assumption than they are on evidence. He seems to assume that Jesus could not have taught a delayed Parousia in Luke 12:35-38 because he consistently taught that the Parousia was imminent. We have already shown the fallacy of this assumption (Cf. pp. 312 ff.). His further assumptions partake of the nature of those of most exponents of "Development exegesis," which assumptions have been examined elsewhere and found to be unwarranted (Cf. pp. 68 ff.). In the absence of any evidence to the contrary, and in the presence of certain positive indications of authenticity,³⁴ we shall proceed on the basis that this parable represents a reasonably accurate and original unit.

In Chapter VII (pp. 415 ff.), we found that the first half of this parable speaks of the moral-spiritual preparedness which God demands of men on the plane of history, couched in terms of "girded loins" and "burning lamps." The second half of the parable carries this theme to its eschatological climax with the figurative description of God's reward. The repeated emphasis on the word "come" (vv. 36-40) firmly designates this as a description of the Parousia. We note that all servants are not automatically due a reward, but only those who have obeyed the master's injunction to stay "awake," i.e. those whose loins are girt, whose lamps are lit, who are spirit-

³⁴ There are no significant aberrations in the text. The parable has no unnatural breaks, and makes a good logical unit. There are many parallels to other teachings of Jesus. The use of "doulos," the teaching of a "delayed" Parousia, the theme of
(cont. on following page)

ually alive and so are worthy of being called douloi. The description of eschatological reward is given in terms of the "messianic feast" which was common to both Jesus and his Jewish contemporaries.³⁵ At this point we are conscious of the "creative element" that Jesus consistently added to material which he took from contemporary Jewish lore (Cf. Chapter III). As Jeremias points out, no earthly householder would come and serve his servants in this manner (Jer-33), and we find no such adaptation of the traditional messianic feast picture in any Old Testament or Rabbinic material. Here is a description of the incomprehensible love of God, a love which completely transcends and often reverses human concepts. We are reminded of Jesus' words elsewhere: "I am among you as one who serves" (Lk. 22:27; Cf. also John 13:4-5). We are also reminded of Jesus' teaching that God's love lays requirements upon men which are equally as foreign to the common mind as is a ministering God: "He who loses his life for my sake will find it" (Mt. 10:39); "love your enemies, do good to those who hate you" (Lk. 6:27).

In summary, we find that this is a parable of Crisis wherein Jesus presents men with two elements of God's judgment:

34 (cont. from previous page) moral preparation, the symbol of "lamps" to refer to a prepared life (Cf. Chapter VII), and, as we shall see, the teaching with regard to the eschatological judgment all fit well with what we have found to be Jesus' teaching elsewhere.

35 So Dal-JJ-182, "Our Lord, like the Scribes, often compared the Kingdom of Heaven with a meal to which God invites mankind." For other Synoptic references, Cf. Lk. 13:29; Lk. 14:15. For Old Testament references Cf. Gen. 18:1-8; Ps. 23:5. For references in Jewish literature Cf. Aboth 3:20 Secrets of Enoch 42:5; Pesikta 188b; Enoch 62:14; Apoc. Baruch 29:4. Cf. Dal-JJ-183 n 5.

an obligation to be spiritually prepared for the final act of judgment; a promise of a unique reward of inclusion in the final feast of fellowship with Him for those who are so prepared.³⁶ It is important to note that the condition of those men after the Parousia is different from their prior condition in only one significant respect: at that time, the presence of the master, already known and long awaited, will be fully experienced.

This description of the eschatological reward as inclusion in an exalted fellowship with God has much more evidence to support it. Indeed the abundance of evidence suggests that this is the dominant picture in Jesus' consciousness of the eschatological kingdom of God. The imagery of the divine feast is developed in detail in the Parable of the Ten Virgins (pp. 409 ff.), the Parable of the Wedding Feast (pp. 199 ff.) and in the saying about Abraham in Matthew 8:11 (pp. 509 ff.). In the Parable of the Wheat and Tares (pp. 280 ff.) the description of the "wheat" safely gathered into the "barn" indicates the nature of this final "inclusion." In the Parable of the Wicked Husbandmen (pp. 192 ff.), the eschatological reward is pictured as stewardship in the Lord's "vineyard." In the Parable of the Net (pp. 537 ff.), the "good fish" are ultimately placed in a "jar," and in the saying in Luke 21:34-36 those who escape the destruction of the Day of the Lord will

³⁶ Dodd (POK-166) and others, who work so hard to make this a "present Crisis," need not deny that this is a parable of the Parousia to do so. When Jesus told this parable to his disciples that day, the Crisis was cast before them. The final assignment was in the future, but that day was the day when they must make their decision.

"stand before the Son of man." The point we wish to make is this: in all of these varied descriptions, the eschatological reward is pictured as the beginning of a new fellowship with, and relationship to, the Lord, which is the natural and logical culmination of a relationship already possessed. It is the culmination and exaltation of all that those individuals already are. The laborers receive the denarius already theirs as a promise, in the presence of the master whom they already know. The waiting men are already servants, but when the master comes they enter into a new relation of servanthood dramatically different from the old. The five Virgins already know the bridegroom and already possess an invitation, but now they are with him in the wedding feast. The invited guests are already guests by "promise," but now they actually know the joys of the banquet. The "wheat" already know the generating power and care of the householder, but now they have reached that which, for wheat, symbolizes the epitome of the owner's value and protection: they are in the barn. The good fish already know the enfolding limits of the fisherman's net, but now they know the more intimate confines of the fisherman's "jar." The sheep are already part of the shepherd's flock, but now they are with him in the fold. Now if we translate this into Jesus' language of the Spirit, we can see how this chapter on Teleology naturally follows that on Anthropology. In Chapter VII we discovered that Jesus' message is directed toward bringing the kingdom of God, the Spiritual presence of God, into the souls of men. This constitutes salvation, the immediate pos-

session of eternal life. Jesus describes such Spirit-filled men as "servants," "sheep," "wheat," "wise virgins," etc. God, the Eternal Spirit, is within the souls of these persons, but imperfectly in all the ways described above. When He comes again as the returning "Son of man," then these "spiritual men" experience in all its radiant fullness that which they have already experienced in part, the spiritual presence of God. Thus we see the meaning of the continuity between present and eschatological reward. They are necessarily continuous, because they both consist, in differing nature and degree, of the eternal, spiritual, kingdom-presence of God.

3. We have noted that the present reward of the kingdom carries with it responsibility. In two instances we receive definite hints that such is also the case with the positive side of eschatological judgment. In the Parable of the Faithful and Unfaithful Servant (Lk. 12:41-46), makarios, v. 43, which describes the pre-Parousia condition of the worthy servant, is given its eschatological fulfillment with these words: "Truly I tell you, he will set him over all his possessions" (MMW-410, TOJ-277). In like manner, in the Parable of the Pounds (Lk. 19:11-27), the final reward is described in terms of responsibility: "I will set you over much." It is of course possible that all Jesus is saying here is that in the eschaton the position of servant will be exalted. It is difficult, however, to escape the suggestion that there is more here than this. We have found in Chapter V that a corollary to the nature of the God of justice in the mind of Jesus is God's demanding Impera-

tive. We have said that the reward of the kingdom, either present or eschatological, is an experience of the spiritual presence of God. If this is so, then we might expect Jesus to link the Imperative of God's nature with the reward of His spiritual presence. That we have found this to be the case with regard to judgment on the plane of history, suggests very strongly that we may well find this element in Jesus' teaching with regard to eschatological judgment. In other words, it may well be that one aspect of the eschatological kingdom is that of further, enhanced responsibility. If this is so, we conjecture that this responsibility will be but an amplification of that which the kingdom-man already possesses: the Imperative to reflect in perfect measure the image of the God, now fully revealed, and perfectly experienced.

4. Before we leave this subject of eschatological reward, we must deal with one more question: does Jesus teach the existence of gradation of reward in the final judgment? There are four places in the Synoptics where Jesus' teaching at first glance seems to affirm such gradation, but which, on more intense investigation, yields the opposite meaning.

Matthew 18:1,4, "Who is the greatest in the kingdom of heaven? ... Whoever humbles himself like this child, he is the greatest in the kingdom of heaven." 37

37 The following evidence indicates that this saying refers to positions of authority and moral stature within the disciple band, or, if Matthew is correct in inserting "in the kingdom of heaven," within the present, visible kingdom: a) What occasioned this comment from Jesus was the discussion among the disciples over "who is the greatest" among the existing disciple band (Mk. 9:34). b) Mt. 18:4 appears to be a commentary on Mk. 9:35 (Cf. pp. 480 f.). c) In Mk. 9:43, immediately following this incident, Jesus instructs the disciples how to enter the present kingdom (Cf. pp. 528 ff.). d) The verb, *estin*, vv. 1,4, gives this (cont. on following page)

Matthew 11:11, "he who is least in the kingdom of heaven is greater than he." 38

Matthew 5:19, "Whoever then relaxes one of the least of these commandments ... shall be called least in the kingdom of heaven ... shall be called great in the kingdom of heaven." 39

Luke 19:17,19, "Because you have been faithful in a very little, you shall have authority over ten cities ... you are to be over five cities." 40

In contrast to the above passages we find in the Parable of the Laborers in the Vineyard one occasion where Jesus deliberately and clearly teaches that the final reward is to be an "absolute" reward, the same to all who have already answered the call to the present kingdom (Cf. pp. 472 ff.).

37 (cont. from previous page) saying a decided present reference. e) There is no problem in interpreting Mt. 18:3 as the present kingdom, for, in all probability, most, if not all, of the disciples have still to enter the present spiritual fellowship. Jesus was constantly urging those in the visible fellowship to enter the spiritual kingdom (Cf. pp. 303 ff.).

38 Here is another reference to positions of authority and importance within the present fellowship. Jesus has just finished telling John's disciples of the signs which he is fulfilling, which indicate that the messianic age has begun. He then turns to the crowd with the same emphasis. The verb estin, as the antecedent of mikroteros and meidzon, the phrase, "from the days of John ... until now," and "this generation," v. 16, further tie this saying to the historic kingdom. Cf. AHM. Cf. John 10:8 for a similar reference to the present kingdom.

39 This again refers to positions of honor within the historic fellowship. Jesus has been talking about the present spiritual condition of men in the figures of "salt" and "light," vv. 13,14-16 (Cf. Chap. VII). V. 20 has a close resemblance to the teaching in Mt. 18:3 which we have seen refers to the present kingdom. A further possibility for this verse is that by "great" and "least" Jesus is referring to those who are within or outside the kingdom of God. In Mt. 19:17 Jesus teaches that entrance into the present spiritual life is contingent upon keeping the commandments (Cf. pp. 379 ff.).

40 For the reasons indicated on p. , we have rejected these phrases from the original parable and accepted Matthew's wording which gives the same reward to all: "I will set you over much."

The point is that here Jesus is warning his disciples against expecting any special preferment in the eschaton. It would seem that we could do no better than to apply this warning to ourselves as well, and dispel any notion of gradations of eschatological reward. The full experience of spiritual presence of God, which constitutes the final reward, is in itself an absolute, and is granted at that day in full measure to all who have previously experienced it in part. It is significant that it is Matthew, the one who gives the most superficial evidence for graduated reward, who also gives the two clear indications of the absoluteness of that reward (Mt. 20:1-16; 25:14-30).

B. The Final Outcome of Unsuccessfully Meeting the Crisis.

1. In general the final act of the drama of judgment against unrepentent souls involves the consummation of the process of judgment going on in the present. It represents the act of making final and complete the judgment which is already incomplete, and, in the case of present punishment, conditional. We have suggested that one aspect of the negative side of God's judgment within history is that men stand self-excluded from the kingdom. We now come to the place where we shall see that this very exclusion is the primary form in which Jesus, in the Synoptics, expresses eschatological punishment.

Luke 13:25-29 (Mt. 8:11-12; 25:11b,12) Q-G

"When once the householder has risen up and shut the door, you will begin to stand outside and to knock at the door, saying, 'Lord, open to us.' He will answer you, 'I do not
(cont. on following page)"

know where you come from.' (26) Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' (27) But he will say, 'I tell you, I do not know where you come from; depart from me, all you workers of iniquity!'"

In this block of Q material⁴¹ we have an example of two units of a four unit "String of Pearls" (Cf. pp. 42 ff.), in both of which eschatological punishment is described in terms of exclusion from the kingdom of God. Before we can proceed with vv. 25-27, we must examine C. H. Dodd's objection to their authenticity on the grounds that they represent a development from the same parable as that of the Ten Virgins (Mt. 25:1-13). In Luke, says Dodd, "The eschatological motive has disintegrated the parable and replaced it by direct prediction (POK-173). The one factor which supports this contention is the following rather close verbal similarity between Matthew 25:1-12 and Luke 13:25.

Matthew 25:10-12

... καὶ ἐκλείσθη, ἡ θύρα
... λέγουσαι ... κύριε
ἀνοιξόν ἡμῖν. ὁ δὲ
ἀποκριθεὶς ... οὐκ
οἶδα ὑμᾶς.

Luke 13:25

... καὶ ἀποκλείσθη τῇ
θύρᾳ... λέγοντες·
κύριε, ἀνοιξόν ἡμῖν,
καὶ ἀποκριθεὶς...
οὐκ οἶδα ὑμᾶς...

We recognize the presence of this verbal similarity, but suggest that its interpretation does not follow the line of the argument from "development" as Dodd insists. There is a second possibility, which, at the outset, has as much claim to accuracy as that suggested by Dodd. This is the possibility

41 So ML-167, BHS-278.

which we have seen so often has the weight of evidence behind it in similar cases, namely, that Jesus told more than one parable with these particular features of the closed door, the knocking and the rejection. The verbal similarity could be due either to a coincidence or to the fact that one written source has been influenced by another. The following evidence points to this latter possibility: a) Such strikingly close verbal similarity (actually identity) is more liable to be the result of "literary" adaptation than of separate "oral" development. It is characteristic of oral tradition that verbal similarity soon disappears. b) Burney has shown that Luke 13:25-27 is a rhythmical unit. His Aramaic rendering of the passage also shows considerable rhyme (BP-139). He points to this as an indication of the essential authenticity of Luke 13:25-27 as it stands. c) Dodd objects to a parable being so directly addressed to an audience, insisting that "direct prediction" is a sign of the disintegration of a parable. He is, of course, basing this on his narrow definition of Jesus' use of the parabolic form, which we have already shown in Chapter IV is not the way Jesus used parables. In that chapter we also showed that Jesus was accustomed to apply his parables directly to his audience. The result of such application, as we have seen all through this thesis, is the prediction that judgment in many forms would come upon his audience. d) We have seen elsewhere that Matthew is wont to collate several sources while Luke ordinarily follows Q without much change. We note in this case that much of the material in Luke 13:22-30 is paralleled

in Matthew in four separate places (7:13,14,23; 8:11,12; 19:30; 25:11b,12). Furthermore, we have noted that Matthew often very neatly collates Q with his special source, M, so that the wording of one source takes on the flavor of the other. This all suggests the strong possibility that Matthew, seeing the similarity between his parable of the Ten Virgins and the Q parable of the Closed Door, two separate parables, has been influenced in his wording of 25:10-12. This explanation has certain virtues completely lacking in Dodd's explanation from "development." It is simple, natural, is in accord with what evidence there is from the text, and answers more problems than it creates (Cf. Chapter II).

oikodespotēs. There are two characters in the parable. The one, identified simply as "you," is obviously identifiable with the audience. The other, the householder, can with reasonable certainty be identified with Jesus himself. The title, kurios, v. 25b, and his identification as one who "taught in our streets," v. 26, clearly indicate this. The important question arises as to what is the nature of this audience, mirrored so strongly in the parable. There are several lines of evidence which point to the target of the parable as a Jew who is not a disciple and who is not at that time worthy of the kingdom: a) From v. 26 on, every indication is that those whom Jesus is addressing are even now rejecting his call to the kingdom. b) The phrase, "We ate and drank in your presence and you taught in our streets," suggests persons whose only claim to kingdom entrance would be the passing acquaintance with the earthly Jesus, which

a casual listener on the street or a fellow guest at a banquet might have had with Jesus. If Jesus were referring to disciples, we might expect some more definite claim to entrance into the kingdom such as is indicated in Matthew 7:22.

c) In Matthew's version of Q at this point (Mt. 8:12), we find Jesus indentifying the audience as "sons of the kingdom." This is a Semitic idiom commonly used to refer to Jews (AHM, ICC-Mt., Dal.wds-115. Cf. BSE-218). aph/ou an egerthē ho oikodespotēs kai apokleisē tōn thurān. The import of this phrase is to establish a clearly defined time after which it is no longer possible to gain admission to what we may safely assume is the kingdom of God (Cf. pp. 255 ff.). Our concern here is to establish the nature of that time. The facts that it is the householder, Jesus, who closes the door, that the closing will happen to many people at once, and that the door is a common symbol used by Jesus for the Parousia (Cf. Mt. 25:1-13 et al), all point to this time as the Parousia. This, then, is a parable of eschatological judgment in which Jesus himself is the direct agent of that judgment (so BSE). ouk oida pothen este; apostēte ap emou. Here is the nature of the final judgment. Although the lord has eaten and drunk in their presence, at that day he will not know them. This striking lack of recognition is a logical inconsistency, unless viewed in the light of Jesus' spiritual conception of the judgment, and then it takes on tremendous significance. We have seen in Chapter VII that Jesus describes the kingdom-man, and that the repetition of an in basileia tou theou, v. 28b, 29b, is unnecessary. Adolph Harnack, Sayings of Jesus, pp. 78-9.

he who is worthy of entrance into the final kingdom, as one into whose soul (psuchē) has come the Spirit of God, variously described as pneuma, basileia, zōē. This man is remade in the spiritual image of God. He has already, in a limited way, begun to live in the upper, spiritual level of Jesus' Cosmology. At the eschaton, when it is only the upper, spiritual realm that has meaning, it is only those spiritual souls, already living in the spiritual realm, which will have meaning and existence for the Lord, the Eternal Spirit. The phrase, "I do not know where you come from," is Jesus' way of saying that these souls are spiritually unrecognizable, spiritually non-existent. They have no place in God's spiritual realm, and are therefore told to "depart."

"I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, (12) while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." (Mt. 8:11-12; Lk. 13:28-29) 42

polloi ... huioi tēs basileias. In his accustomed manner when giving a parable of judgment, Jesus here makes a Crisis comparison between two types of men, and on that comparison hinges the parable. We have identified the "sons of the kingdom" as the unrepentant Jews of Jesus' audience (see above). The logic of the situation argues that the "many" are those (we need not identify their nationality) who are worthy of being called "sons of the kingdom" in Jesus' special use of the

42 We shall follow Matthew at this point for we agree with Harnack that Matthew has the more original order of Q. His argument is well taken that ekei, Lk. 13:28, is out of place, and that the repetition of en tē basileia tou theou, v. 28b, 29b, is unnecessary. Adolph Harnack, Sayings of Jesus, pp. 78-9.

phrase. We have seen that Jesus often referred to those worthy of the kingdom in at least an incipient way, as "sons of the kingdom," and this play on the term would be a delightful bit of irony at this point (Cf. Mt. 13:38; Mk. 2:19; Lk. 10:6; 20:36 etc).⁴³

skotos to eksōteron. Here again we come to the significance of the figure of the "closed door." Men are excluded from the joy and fellowship of the eschatological kingdom feast, and the nether side of that kingdom, outside the door, is typified as a place for cast out things, a place of darkness. The awesomeness of the tragedy of exclusion is further strengthened by a favorite figure of speech, that of the "weeping and gnashing of teeth" (Cf. pp. 538).

Luke 12:41-46 (Q-D), The Faithful and Unfaithful Servants
doulos ... kurios. Since Jesus is directing the parable to the disciples in answer to Peter's question in v. 41 (Cf. pp. 58 ff.), the two types of "servant" most probably represent two kinds of disciples (Cf. Chapter IV). It is not difficult therefore to identify the "lord" with the person of Jesus, especially since, as we shall presently see, this is a parable of the Parousia. Godet and others would object to this interpretation since therapeia, v. 42, seems to refer to the church (GOD-ad loc). What Godet does not say is that it also might just as well refer to the present kingdom, visible or invisible, similar

⁴³ Rudolph Bultmann (BJW-43) and Adolph Harnack, The Mission and Expansion of Christianity in the First Three Centuries, Vol. I, Chap. IV, claim that Jesus did not preach such a universal application of salvation. Bowman (RM-186 ff) gives an excellent answer to such unnecessary "particularism." Cf. Chapter II.

to the vineyard in so many of Jesus' parables. Behind Godet's objection is the assumption that Jesus could not have been talking about the visible kingdom, what we know as the visible church. That Jesus intended to found just such a fellowship is an assumption of this thesis, based, we believe, on good and sufficient evidence (Cf. IOJ-176 ff., 195, 205-225). Authority in this fellowship is something which Jesus is constantly assigning to the figures in his parables and so cannot be out of place at this point.

hon elthōn ho kurios. We have shown that this theme of the "coming" of the lord comprises one third of this parable (pp. 115 f.). Whether or not we accept v. 40 as being in the proper place, the nature and importance of this advent in the parable indicates just such a reference to the coming of the Son of man. It is a time of inspection of the activity of the servant. It is a time of reward for faithfulness or punishment for unfaithfulness. It is a time that is delayed, and then is sudden and unexpected. It appears to be a clearly defined time with a definite beginning and consummation. All of these are characteristics of the Parousia in other sayings and parables of Jesus, and most probably constitute the same reference at this point.

dichotomēsie auton ... thēsei. Dodd, Manson, Torrey and others have made a good case to the effect that what we have in this phrase is a Lucan mistranslation of an Aramaic original, which may have read simply, "will cut him off," i.e. will expel him from the household, or, "will divide him his portion with

speaks of two servants, one of whom sinned knowingly, the other unknowingly. The latter speaks of two possible sources which (cont. on following page)

the unfaithful," a good Aramaic idiom giving a similar meaning.⁴⁴ Torrey shows that the Lucan reading, rendered into Aramaic, can be changed into the above suggested reading by a few simple changes in the text. We note that the Hebrew root לש has in Aramaic both the meaning "divide" (לש), and the meaning "assign a share" (לש So Jastrow). In an unpointed text, it would be easy to confuse these two meanings. We further note in support of Torrey that dichotomeō is not used again in the New Testament, suggesting that it was not part of Jesus' vocabulary.⁴⁵ Perhaps the most convincing support for this interpretation is that it fits beautifully into that great body of material, which we are now presenting, where Jesus' most consistent expression of eschatological judgment is in terms of "exclusion" from the kingdom of God. The unfaithful servant is cast out into that region designated for those who disobey the Lord's commands (so Mont-II-960).⁴⁶

44 POK-159, MMW-410, C.C. Torrey, Our Translated Gospels, p. 155.

45 We note that Matthew translates the original Q material with dichotomeō just as Luke does. If Manson and Torrey are correct that this is a case of Aramaic mistranslation, then this fact bears out Streeter's belief that Q was originally written in Aramaic and then translated into Greek (BHS-233). At this point it would seem that Matthew and Luke are using the Greek text of Q.

46 Verses 47-48 appear to be an interpolation in order to answer the question of different degrees of punishment, and are therefore of doubtful authenticity as part of this parable (so CL, BSE, ES II-452 etc). The following is the evidence: a) vv. 47-48 connect badly with what precedes (Mont-II-960). b) vv. 47-48 make a different point from vv. 42-46. The former speaks of two servants, one of whom sinned knowingly, the other unknowingly. The latter speaks of two possible courses which

(cont. on following page)

Mark 8:38 (D) Being Ashamed of the Son of Man

"For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels."

hos gar ... epaischunthē. We have already seen that in vv. 34-37 Jesus is urging his disciples to receive into their lives (psuchē) the "sufficient extra" for salvation, most probably the basileia and dunamis to which he refers in 9:1 (Cf. pp. 388 ff.). The implication is that some are more interested in saving their lives, v. 35, than in taking up their crosses and following him, v. 34, and his warning in vv. 35-37 is that if this attitude is maintained they will lose their lives (psuchē). The words hos gar, following so closely after ti gar ... ti gar (vv. 36-37), link v. 38 closely with vv. 35-37 and we receive a strong hint that the thought of these preceding verses is to be carried over into v. 38. When we enquire into the meaning of v. 38, this impression is strengthened, for here again we find the same note of warning to those who are part of an "adulterous and sinful" genea (Cf. pp. 617 ff.). This strongly suggests that being ashamed in "this generation" is tantamount to refusing to follow Jesus, v. 34, which is essentially the same as rejecting his words and his person, v. 38. If what we have already said about this section is correct, this is the same as rejecting the basileia and dunamis tou theou (pp. 388 ff.).

46 (cont. from previous page) one servant might follow, one being a sinful course, but the other being a righteous course. c) Punishment, in vv. 42-46, refers to a separation from the master's household, whereas in vv. 47-48 it is described as a beating. The verb, derō, Heb. לדור, is nowhere else in either the Old or New Testament used to describe eschatological punishment.

hotan elthē ... ho huios tou anthrōpou. At this point we see that, in keeping with his constant practice (pp. 279 ff.), Jesus has carried the theme of present rejection of the kingdom into the realm of the eschaton. The Son of man referred to here is that of Daniel 7:13, which has a decidedly eschatological character.⁴⁷ The juxtaposition of the phrases, "in this generation," and "when he comes," further suggests a change in the plane of reference. This is confirmed by Matthew, who adds from his special source a definite reference to eschatological judgment, Matthew 16:27 (so RM, ML, ICC Lk, SW, Men). (Cf. pp. 409 ff.). The bad fish of the parable of the net are epaischunthēsetai. We come now to a brief but very suggestive description of eschatological judgment. At that time God will be "ashamed" of those who are already "ashamed" of Him. This word is used only once in the Synoptics, but several times in the LXX and the rest of the New Testament.⁴⁸ The predominant sense found in all these references is that of rejecting or abandoning a person or thing in a very strong and decisive way. Such, in all probability, is the meaning of the term in Mark 8:38. The fact that men are ashamed of Jesus indicates a basic difference between them. This basic cleavage is seen at the eschaton to be the cleavage between man and God. Man has judged himself, and at that day his judgment is confirmed. He is rejected, thrust out, abandoned. eschaton consists primarily in being thrust out from the presence of God.

47 So RM-256, IOJ-Chapter 4, ML. Cf. pp. 265 f.

48 Rom. 1:16; II Tim. 1:8, 16; Rom. 6:21; Heb. 2:11; 11:16; Job 34:19; $\chi\psi$; Ps. 118:6 $\psi\zeta$; Is. 1:29 $\zeta\eta$.

This theme of a dramatic and final separation from the presence of God and the joys of the kingdom is used again and again in many different ways to describe eschatological punishment. In the Q Apocalypse (Lk. 17:34-37), the judgment is that some will be "taken" and others simply "left," ignored, abandoned on the physical plane where the "eagles [vultures] gather together" (Cf. pp. 270 ff.). In the Parable of the Wedding Garment (Mt. 22:11-14), the unprepared guest is cast "into outer darkness" (Cf. pp. 305 ff.). In the Parable of the Ten Virgins, the foolish five are shut out in the darkness of the night (Cf. pp. 409 ff.). The bad fish of the Parable of the Net are "thrown away" (Mt. 13:48). The tares, growing among the wheat, are "burned" (Mt. 13:30). The "salt" that has "lost its taste" is thrown away (Lk. 14:35). The "plant" which the heavenly Father has not planted is "rooted up" (Mt. 15:13) and the "goats" on the king's left hand are told to "depart" into eternal fire (Mt. 25:41). The emphasis in all of these examples, which surely represent the main stream of Jesus' thinking on this issue, is that men will be "excluded" from the presence of God. We note the further significant fact that the eschatological stress is not so much on a place into which unrepentant souls are cast as that from which they are excluded. We cannot stress this great theme too strongly if we would be true to the Synoptic teaching of Jesus. The great eschatological negative consists primarily in being thrust out from the presence of God.

2. A second fairly large body of material, in which Jesus speaks of eschatological punishment, centers around the

three interrelated concepts of "hades," "gehenna" and "fire." It is necessary therefore to obtain a clear conception of Jesus' use of these terms and how they fit into his Teleology before we can go on and answer the question of the "extent" of this final punishment. As we approach this sadly neglected, greatly misunderstood and highly controversial question, there are certain facts which must be born in mind.⁴⁹ e

a) First of all we reaffirm the observation that Jesus customarily changed the meaning and use of the Jewish terminology which he borrowed from his environment. This suggests that we have every right to look for the same practice at this point. We stress this consideration because it is our intention to examine this old question from a possibly new angle --- in the light of all we have said thus far in previous chapters --- holding open the typically Synoptic possibility that much of the traditional, anthropomorphic conception of hell, and much of the Jewish apocalyptic "geography" of hell is actually foreign to the consistently "creative" mind of Jesus. b) Secondly, we point out that Jesus is recorded in the Synoptics as using gehenna on only three (possibly four) distinct occasions, and hadēs on only three occasions. Furthermore, gehenna and hadēs (outside of Revelation) are used on only one more occasion in the New Testament. This suggests the guiding principle that although we are safe in attributing the use of this concept to

⁴⁹ John Baillie complains that there is a "conspiracy of silence" on this subject of Hell. He points to the lack of definiteness in the Westminster Confession with the short statement of the Church's faith at the time of union in 1935, and to the 1940 statement of the United Church of Canada, as evidence of this.

Jesus, it does not form a major part of his message, especially in contrast to his description of eschatological punishment in terms of "exclusion." c) This means, furthermore, that whatever we say about gehenna or hadēs must be said against the background of this major emphasis on "exclusion."

a) Sheol. Underlying this whole question is the Hebrew word, sheol (*שְׁאוֹל*). Before approaching the Synoptic evidence, it would be well if we would get firmly in mind the various uses which this word underwent in the Old Testament and Inter-Testamental literature. Such a survey has been admirably done by Charles, Moore, Salmond and many others, and we feel that we can do no better than to quote a short summary of the history of the development of the idea by R. H. Charles.⁵⁰

(1) Sheol in the O.T. is the place appointed for all living, Job 30:23; from its grasp there is never any possibility of escape, Job 7:9. It is situated beneath the earth, Numb. 16:30; it is the land of darkness and confusion, Job 10:21, 22; of destruction, forgetfulness, and silence, Pss. 88:11, 12; 94:17; 115:17. Nevertheless the identity of the individual is in some measure preserved, Is. 14:10; Ezek. 32:21; I Sam. 28:15 f; but the existence is joyless and has no point of contact with God or human interests, Pss. 6:5; 30:9; Is. 38:11, 18. In the conception of Sheol there is no moral or religious element involved; no moral distinctions are observed in it; good and bad fare alike. But the family, national, and social distinctions of the world above are still reproduced, and men are gathered to their fathers or people, Gen. 25:8; 35:29; Ezek. 32:17-32; kings are seated on their thrones even there, Is. 14:9; Ezek. 32:21, 24. Thus the O.T. Sheol does not differ essentially from the Homeric Hades, Odys. XI. 488, 489. This view of Sheol was the orthodox and prevailing one till the second century B.C.; C.f. Sir. 14:16; 17:22; 30:17; I Bar. 3:11; Tob. 3:10; 13:2; I Enoch 102:11. Individual voices indeed had been raised against it in favor of a religious conception of Sheol, and finally through their advocacy this higher conception gradually won its way into acceptance.

⁵⁰ R. H. Charles, The Book of Enoch (Oxford: At the Clarendon Press, 1893), pp. 168-169.

(2) This second and higher conception of Sheol was the product of the same religious thought that gave birth to the doctrine of the resurrection--the thought that found the answer to its difficulties by carrying the idea of retribution into the life beyond the grave. The old conception thus underwent a double change. Firstly, it became essentially a place where men were treated according to their deserts, with a division for the righteous and a division for the wicked. And secondly, from being the unending abode of the departed, it came to be only an intermediate state; c.f. En. 22; 51:1. (3) The conception underwent a further change, and no longer signified the intermediate state of the righteous and of the wicked, but came to be used of the abode of the wicked only, either as their preliminary abode, c.f. Rev. 1:18; 6:8; 20:13,14, or as their final abode, En. 63:10; 99:11; 103:7. This was probably due to the fact that the resurrection was limited to the righteous, and thus the souls of the wicked simply remained in Sheol, which thus practically became hell or Gehenna; c.f. Pss. Sol. 14:6; 15:11 In the Talmud, Sheol has become synonymous with Gehenna, Weber, Jüd. Theol. 341-342.

b) Hades. This a word which is appropriated from the classical literature of Greek Religion. It appears seventy times in the LXX, sixty-one of which translate the Hebrew sheol (שְׁאוֹל). Other times it translates dumah (דָּמָה), meaning "silence," and maweth (מָוֶת), having reference to "death" or the place of the dead. The word is used ten times in the New Testament, but only on three separate occasions in the Synoptics. Moulton Milligan's vocabulary suggests that "except for its appropriation from the literary language to represent sheol in the LXX, we should probably not find it in the N.T." In six occurrences of the word outside the Synoptics, it is used entirely as a synonym for physical death (Rev. 6:8) or the place of dead bodies (Acts 2:27,31; Rev. 1:18; 20:13). It is the following Synoptic references with which we are most concerned.

Luke 16:19-31 (L-O), Lazarus and the Rich Man

"...The rich man also died and was buried; (23) and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom ..."

Here is a vivid, highly ornate description of Hades which contains within it the following explicit teaching:

a) Hades is the abode of the unrighteous dead. b) Hades is that to which men go immediately after death. c) Hades is separated from Paradise by a "great chasm" over which none may pass. d) Hades is a place of unending torment for sinners.

If we could rest content with the undeniable authenticity of this parable as a word of Jesus, if Jesus had said nothing else concerning eschatological punishment, and if we could be certain that these views of Hades were Jesus' own views, then there would be little need for further question concerning the exact nature of the eschaton. Such, however, is not the case, for this parable presents a very perplexing picture.

On the one hand there is evidence that this could be an authentic parable of Jesus: a) Many of the ideas contained in the parable are paralleled elsewhere in Jesus' Synoptic teaching. The picture of Abraham's bosom has similarities with Matthew 8:11, Luke 13:28 and Mark 12:27. It is interesting to note that in the text of Clement's homilies, en tois kolpois is inserted at Matthew 8:11, thus identifying Abraham's bosom with the kingdom of God. The contrast between Hades and Abraham's bosom has a parallel in Matthew 8:11 and Luke 13:28. The sin of unconcern for poverty has a parallel in Matthew 25:45. Jesus often warns that it will be hard for a rich man to enter the kingdom (Mt. 19:23 f; Lk. 16:11,13).

This setting of the poor over against the rich is a dominant feature of Luke's special source (Lk. 4:18; 6:20 f). b) The way this parable seems to be directed against the audience (see below) is comparable to Jesus' consistent practice (Cf. Chapter IV). c) The technique of juxtaposition (e.g. "the first shall be last ..." etc), reminiscent of the reversal of fortunes in this parable, is common to the teaching of Jesus, although it is also a common Rabbinic practice. d) Jesus often used popular Jewish material, which we shall show this parable to be. e) The parable fits well into its contextual situation, both historical (see below) and verbal. The parable is a warning to the rich, which illustrates v. 13, "You cannot serve God and Mammon," and v. 15, "What is exalted among men is an abomination in the sight of God." It is also a warning to a certain class of Jews to obey the law, which illustrates v. 17, "It is easier for heaven and earth to pass away, than for one dot of the law to become void."

On the other hand there is a great abundance of evidence which makes us doubt either that Jesus ever gave this parable, or that, if he did give it, he was not giving it as an exposition of his own views on the subject. a) Perhaps the most striking evidence is the complete absence of any of those creatively new and specifically Christian ideas, and of the familiar "kingdom-language," all of which made Jesus' parables stand out as "new wine." b) The language and teaching of this parable is Jewish in character and content. Especially noticeable are these facts: the central figure is not God, as in every other of Jesus' parables of judgment, but Abraham; the one explicitly

stated reason for the rich man's punishment is not his rejection of the kingdom, but the fact that he did not "hear Moses and the prophets;" the only remedy suggested by Abraham is that they hear Moses and the prophets (v. 29). This shows dramatically the orientation of a mind predominantly Jewish in character and attitude. The rejection by Abraham of the idea that any good could come from someone rising from the dead (v. 31) is especially unlike that which one might expect to come from Jesus in view of his own later experience.⁵¹

c) This detailed description of Hades is entirely unlike Jesus' teaching elsewhere. He is not in the habit of describing the geography of Hades, but rather pictures this in general terms of "exclusion" (see above. So Mont.II-1004, ES.II-174). d) The impression that this parable was not original with Jesus is confirmed when we compared it with the following references. Gressmann has published a demotic papyrus of the first century which contains a story dating probably from some centuries earlier, and which Gressmann believed travelled from Egypt to Palestine where it was used and adapted by the Jews.⁵²

One day, at Memphis, Setne (son of Rameses II) sees two corpses taken out to burial---one that of a rich man, which is magnificently attired and attended by many mourners, and the other that of a poor man, which is carried out unattended on a humble mat. Setne exclaims how much better the rich fare in the nether-world than the poor. But his divine son conducts him to the other world, and

51 These considerations would tend to negate Manson's suggestion that vv. 26-31 are "characteristic" matter which Jesus adds to a Jewish parable (MMW-593). So also ML ad loc.

52 Gressmann, Vom reichen Mann und armen Lazarus, (Abhandlungen d. preuss. Ak. d. Wissensch., Berlin, 1918) No. 7. Cf. CL-210.

reveals to him the fortunes of the two men beyond the grave: "Seest thou this notable man, magnificently attired in royal linen, near by Osiris? He is that same poor man whom thou sawest, when he was carried out of Memphis to his grave without attendants, and covered up upon a mat. He was brought to the under-world and his evil deeds were weighed against his good deeds....therefore it was ordered by Osiris that the grave clothes of the rich man should be given to the poor man, and that the poor man should be placed among the splendid and transfigured ones." Then the miserable fate of the wealthy and wicked man is also revealed, and the conclusion is drawn that "He who is good on earth, receives good in the underworld, but he who is evil on earth, receives evil."

Compare this with the following from Wisdom 4:20-5:4.⁵³

"And when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face. Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they repent-ing and groaning for anguish of spirit shall say within themselves, this was he, whom we had sometimes in derision."

Another parallel is found in Enoch 28:8-9.⁵⁴

"Then I asked regarding all the hollow places; 'Why is one separated from the other?' And he answered me saying: 'These three have been made that the spirits of the dead might be separated. And this division has been made for the spirits of the righteous, in which there is the bright spring of water.'" (Cf. Lk. 16:24, "And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue").

⁵³ Written c. 50 B.C.-10 A.D. (so Leckie). (Authorized English Version in the edition by William J. Deane, Oxford, 1881).

⁵⁴ Translated from the Ethiopic text by R. H. Charles (Oxford, 1912).

Before we are prepared to come to any conclusions regarding this parable, one further factor must be dealt with. We must decide the nature of the audience. Luke 16:14 indicates that it is addressed to the Pharisees. T. W. Manson has, on the other hand, offered a most convincing argument that, instead, this is given to a Sadducee audience (MMW-587 ff). His argument briefly is this: a) V. 14 indicates that those in the audience were lovers of money. It was not the Pharisees but the Sadducees who held the vested interests and were the real lovers of money (Cf. Jos. Antiq. XVIII 1,4). b) The people who would be most likely to scoff at the preceding series of sayings contrasting worldly wealth and "treasure in heaven" were not the Pharisees but the Sadducees "who did not believe in any future life worthy of the name" (MMW-587). c) Manson finds a play on the Hebrew word, tsakhak (P 79), which means, justify, and is the root of the word, Sadducee, in the phrase, "Ye are they that justify yourselves" (v. 15). d) Further support for Manson's thesis comes from the parable itself. The sadducees, in distinction from the Pharisees, denied the future retribution in Sheol, asserting that the soul died with the body (WDB-524). Such a strong emphasis on final retribution would then only be necessary with the Sadducees. Luke 16:27-31, the application of the parable to the audience (so God. II-183), indicates just this, that the five brethren did not believe the testimony of the Law and the prophets concerning retribution. e) A striking parallel to this implied warning to the Sadducees that they do not under-

stand the nature of the after life is found in Matthew 22:23-33, which is addressed to Sadducees.

"You are wrong, because you know neither the scriptures nor the power of God. For in the resurrection they ... are like angels in heaven. And as for the resurrection of the dead, have you not read ... 'I am the God of Abraham ...' He is not God of the dead, but of the living."

In summation of the above evidence, we venture to draw the following conclusions. Jesus very probably gave this parable to the Sadducees in essentially the context as described by Luke. Contrary to his usual custom, he told a current Jewish parable, without adding the "creative element" which consistently identified the "new wine" of the Gospel. This strongly suggests that we would do well not to place too much emphasis on this parable as an indication of "Jesus' own" view of Hades, although quite possibly he concurred with some elements of this view. The indications that the parable was addressed to Sadducees give us some clue as to his reason for so telling an unadapted Jewish parable contrary to his usual custom. The Sadducees were one step further removed from the kingdom than the Pharisees. Before Jesus could lead them "beyond the law," he would first have to bring them as far as the law, namely, to a belief in final retribution. It would therefore be natural and wise to begin on their own purely Jewish level with a Jewish parable whose imagery they could understand and whose point was just this insistence of final retribution. The eschatological geography would then be incidental as far as Jesus is concerned, and his telling of this parable, as Plummer wisely says, "must not be understood as confirming those

beliefs" (ICC-Lk. So also MMW-393). This interpretation satisfies the demands of the Pragmatic Canon (Chapter III), for it attributes to Jesus the technique of a wise advocate who does not try to prove too much, and change too many long established ideas too soon.

Luke 10:15 (Mt. 11:23) Q-D, Woes Upon the Cities

"And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades."

We may assume that a "city" has no particular part in the eschatological judgment. Jesus is talking to the seventy about the "people" to whom they are going to preach (Cf. v. 16, "He who hears you ..." etc.). The previous reference to what was to happen to Sodom, Chorazin, Bethsaida, Tyre and Sidon "in that day," v. 12 ("in the judgment," v. 14), places this verse in the same pattern as a metonymous reference to the final judgment upon these people with the cities who reject the seventy and the message Jesus has given them, and so reject the kingdom which he came to bring, the very presence of "him who sent me" (v. 16), which even then "is come nigh unto you" (v. 9). The question at issue is the meaning of Hades at this point. The following is the rather meagre evidence: a) Hades is the final result of rejecting God (v. 16), of rejecting the basileia (vv. 9,11), of rejecting the "peace" which the disciples came to give (v. 6). b) Hades is the opposite of heaven (v. 15). c) katabēsē and heōs give Hades a certain localization, but this could be metaphorical. d) Hades is the epitome of "woe" (v. 13), and of an intolerable position

in the final judgment (v. 14). e) There is some meaning given to this word by the injunction to the disciples to wipe the dust of the unreceptive city off their feet as testimony against them (Mk. 6:11; Mt. 10:14; Lk. 10:11). This would be a symbol of the rejection of that city by the disciples and by him who sent them. We call attention in all the above to the indefinite character of Hades as a place. The emphasis is rather upon men's failure to possess something: "peace" (v. 6), the "kingdom" (vv. 9,11), the presence of God (v. 16), "heaven" (v. 15). Perhaps the most that can be said is that Hades at this point represents the fate of those who do not possess the kingdom, the presence, the Spirit of God (Cf. Chapter VII).

Matthew 16:18, "And I tell you, you are Peter, and on this rock I will build my church, and the [gates] of death shall not prevail against it."

This reference to "gates" is a common Hebrew figure of speech. The gate stands by metonymy for what is behind the gate, either a people, a city, or, in this case, Hades (Cf. Is. 3:26; Gen 22:17; 28:17). This figure, "gates of Sheol," is used in the Old Testament to refer to the abode of dead bodies, and so to physical death in general (Is. 38:10; Job 38:17; Ps. 9:13; 107:18). We should probably not limit Jesus' meaning at this point, however, to merely physical death. The verb, katischusousin, has the sense of prevailing after a prolonged struggle, suggesting that the "gates of Hades" here personify a "force" in opposition to the church. We are immediately reminded of that other body of tradition

wherein Jesus speaks of a "force" in opposition to the kingdom of God. This is the force of "Satan" and his minions, which we have identified as "the force of the physical in opposition to the Spirit of God" (pp. 419 ff.). The striking similarity between that body of material and Jesus' use of Hades at this point strongly commends to us the suggestion that he is saying the same thing in different terms. Hades at this point represents the forces of physical death and opposition to the kingdom of God.

c) Gehenna. (Aram. ܕܗܝܢܝܝܢ , Heb. $\text{דִּלְיָה$). In the Old Testament the term, "valley of Hinnom" (Josh. 18:16; Neh. 11:30), or "valley of the son of Hinnom" (Josh. 15:8; Jer. 7:31 etc.), occurs thirteen times. In every case it refers to the valley south and west of Jerusalem which, from the time of Ahaz was the site of fire worship (II Chron. 28:3; 33:6; Jer. 7:31; 19:2). This is the valley that was desecrated by Josiah (II Kings 23:10) and which later became the dumping place for the offal of the city (AS). The Greek form, gehenna, does not appear in the LXX, the closest being gaienna in Joshua 18:16. The word first appears as a designation of the fate of the wicked dead in the Jewish literature, which was compiled and edited around the first Christian century. Salmond suggests that "it is perhaps in Enoch that we have the first definite occurrence of the word" in this sense (HDB-ad loc.). There "this accursed valley" is the final judgment upon "those who are accursed forever" (I Enoch 27:2,3). The word used is גֵּהֵנָה (Gk. $\gamma\eta\eta$), the barest

suggestion of the full $\bar{\alpha}\bar{\nu}\bar{\eta}\bar{\eta}$ (so also Ass. Mos. 10:10). In other works where the full word, gehenna, is used, the reference is to the eschatological "station of vengeance" and "future torment" (II Bar. 59:10), the "pit of destruction" (P.A. 5:22,23) and the "furnace of gehenna" which is the "pit of torment" (4 Ezra 7:36). In all of these references, gehenna describes the place of eschatological punishment where the souls of the wicked are destroyed (see below). It is important to note the distinction between hadēs and gehenna among the Jews of Jesus' day. Although there were deviations from this rule, generally speaking hadēs was used to refer to death or abode of dead bodies, whereas gehenna referred to the place of eschatological retribution (so HDB ad loc).

In the Synoptics, Jesus makes reference to gehenna on three distinct occasions:⁵⁵

Mark 9:43-47 (Mt. 18:8-9) -D (Cf. pp. 248 ff.).

"it is better for you to enter life ... than with two hands to go to hell, to the unquenchable fire. ... enter life ... thrown into hell ... enter the kingdom of God ... thrown into hell, where their worm does not die, and the fire is not quenched."

We have already come to the conclusion that "life" and "kingdom" in this passage both refer to the kingdom of God in its present manifestation (pp. 248 ff.). We are now concerned over the nature of gehenna as Jesus uses it here. The thrice repeated contrast between "life," or "kingdom," and "hell" identifies this as another of those sayings wherein Jesus presents God's Crisis to men. The Crisis contrast is this: on

⁵⁵ "This is one term whose use by Jesus is assured" (Dal. wds-161).

the one hand is the man who rids himself of the hand, foot, eye, which is causing him to stumble, i.e. of those things which are keeping him from entering the kingdom of God. By losing this much of his life, he enters the more wonderful life of the kingdom. On the other hand is the man who has refused to rid himself of the offending members, and so, holding tight to these aspects of physical life, he is stumbling and about to lose that life which he has tried so hard to preserve. The outcome of this "stumbling" is the implication that he does not "enter life" in the "present" age, and the explicit promise that at some future, indefinite time he will be cast into gehenna. At this point then, gehenna represents the opposite of the kingdom of God, and the negative side of the final judgment. The reference to "worm" and "fire" (v. 48) in the language of Isaiah 66:24, strongly suggest that for Jesus, at this point, gehenna represents the place where the physical natures of men will be destroyed.⁵⁶ The repetition of the idea that the fire is unquenchable (Mt. 18:8, "eternal"), and the worm unceasing, does not indicate eternal torment. It is the "fire" and the "worm," the agents of destruction, symbols of death and gehenna, that are eternal, indicating that it is not torment, but death and gehenna which are everlasting.

Luke 12:4-5, "I tell you, my friends, do not fear those who kill the body, and after that have no more that they can do. But I will warn you whom to fear: fear him who, after he has killed, has power to cast into hell;"

⁵⁶ The Greek of Mk. 9:48 is strikingly close to that of the LXX of Is. 66:24, but not so close as to demand a theory of literary editing. Skolex is the kind of worm that preys on dead bodies (AS).

There are a number of considerations which will help to illuminate the meaning of gehenna in this passage. a) Luke 12:4-5 forms one unit of a "String of pearls" containing four Crisis comparisons and four warnings (Cf. pp. 395 ff.). This suggests that the meaning of this warning will have a definite relationship to that found in the other three: "leaven" (v. 1), "denial before God" (v. 9), and being "not forgiven" (v. 10). b) Gehenna represents something "more" than just the death of the body, although such physical death is part of being "cast into hell." c) What is cast into gehenna is the soul (psuchē) which is linked with the body but which is potentially more than the body (Cf. pp. 395 ff.). In Chapter VII we have developed Jesus' conception that the soul (psuchē) is potentially "alive" in a spiritual sense, and potentially destined for the kingdom of God, because it is potentially the receptacle of the Holy Spirit, that which constitutes this eternal, spiritual life. d) In the three other Crisis comparisons of Luke 12:1-12, we have seen that the comparison is between two types of men, one who possesses the Spirit of God and one who does not. The "leaven of the Pharisees" (pp. 396 f.), the denial of God before men (pp. 238 ff.) and the blasphemy against the Holy Spirit (pp. 398 ff.) all refer to the rejection of the spiritual presence of God from a life. We note in Jesus' teaching elsewhere that it is just such rejection which brings punishment upon a soul. e) In these three other warnings of punishment there are at least two explicit descriptions of that punishment, which we

note are very much the same. The man who denies God on the physical plane will be denied by God on the eternal, spiritual plane. The man who blasphemes, and so rejects the Holy Spirit, will in turn be rejected by the Holy Spirit. We note that elsewhere gehenna represents the opposite of the kingdom of God, the fate of those rejected from the kingdom. f) Finally, we note Matthew's version of this saying which acts as a commentary on it: "Fear him who can destroy [apolesai] both soul [psuchē] and body [sōma] in hell" (Mt. 10:28. Cf. pp. 172 f.).

It is true that this probably does not represent the original form of Jesus' words on this occasion (pp. 172 f.), but it does not necessarily follow that therefore this does not represent the fuller detail of what is implied in Luke 12:4-5. If we pursue the logic of Jesus' use of psuchē-pneuma as outlined in Chapter VII, this is exactly what we arrive at. Jesus said that basically man consists of the sōma and the psuchē. The latter is intimately linked with the former, is capable of being lost, and must be "saved." The psuchē is potentially alive in a spiritual way. When the kingdom, the spiritual presence of God, enters the psuchē, that soul takes on eternal life, the new life of the kingdom, immortality, salvation. But what happens if that soul (psuchē) rejects the Spirit of God? For one thing, it does not inherit the new life of the kingdom. This must inevitably mean that that soul exists only on a mortal, physical level as sōma-psuchē, tied inextricably to the body. When the sōma is killed, therefore,

the psuchē, possessing nothing beyond itself, must also suffer the same fate. As Matthew says, therefore, "both" soul and body are cast into gehenna, which at this point represents complete physical extinction and complete and final separation from the spiritual presence of God. That which only God can do, after he has killed the body, is just this extinction of the rebellious sōma-psuchē, for only God can deny to it the eternal life of his presence, which is the one guarantee of immortality.⁵⁷

Matthew 23:15,33 (M-O) Woe to Scribes and Pharisees

"Woe to you, scribes and Pharisees, hypocrites! for you traverse sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves. ... You serpents, you brood of vipers, how are you to escape being sentenced to hell?"

Montefiore objects to the authenticity of this passage on the grounds that "The charge is exaggerated and unhistorical. The Palestinian Rabbis were, on the whole, not particularly favorable to proselytes" (Mont. II-728). On the contrary, the evidence seems to refute Montefiore. The Old Testament often speaks of proselutes (Heb. גֵּר, Aram. גֵּרָא). Cf. Jastrow, p. 226) as dwellers in Israel with certain conceded, not inherited rights. The Mishnah incidentally refers to the baptism of proselytes as if this were a common thing (DChG). Josephus speaks of a Jew's zeal to convert some women to Judaism.⁵⁸

⁵⁷ meta tauta with the accusative regularly refers in the Synoptics to a lapse in time which is on some occasions long, on others short, and on others indefinite. This phrase in Luke does not therefore necessitate separating the death of the sōma and the disposition of the psuchē by any appreciable length of time.

⁵⁸ Jos. Ant. XX:2,3; XII:9:1; XIII:11:3; etc. Bell. Jud. (cont. on following page)

Acts 2:10 speaks of Roman-Jewish proselytes in Jerusalem, and Acts 6:5 indicates there were proselytes in Antioch (Cf. also 13:43).

B. H. Streeter objects that this whole section, vv. 1-36, "reads like an early Jewish-Christian polemical pamphlet against their oppressors the pharisees," based on authentic words of Jesus, but considerably accentuated (BHS-253). We recognize the highly charged nature of this passage, but we do not recognize Streeter's as the necessary conclusion from the facts in hand. The facts show that at times Jesus was accustomed to speak out against Sin wherever he saw it and often in violent terms. He condemns cities with violent language (Lk. 10:13-15). His parables regularly contain reference to "wrath" and to punishment against the Pharisees in very decisive terms. He warns of the fate to befall Jerusalem and the Jews in terms of a blasted fig tree, and even turns to Peter with the violent denunciation, "Get behind me, Satan!"⁵⁹ On the contrary, the use of hypocritēs, opheis, gennēmata echidnōn and the idiom of "sonship" in ways which are very consistent with Jesus' Anthropology elsewhere creates the strong probability that we are dealing here with authentic material (Cf. pp. 419, 432).

58 (cont. from previous page) II.17:10. Cf. Wünsche, op.cit., p. 285 where he cites Talmudic references to prove that the Pharisees were reserved in proselytizing to Pharisaism. Cf. Menschen, Nev.Test.ex.Tal.Illustratum, p. 649 for other e.g. of proselytizing zeal. Cf. Volz, op.cit., p. 78. "Die Judische kirche ist missionskirche."

59 Manson's objection that this is probably not a genuine utterance of Jesus on the grounds that v. 33 is an imitation of the saying of John the Baptist has already been shown to have very little weight (MMW-530. Cf. pp. 428 f.).

In interpreting the meaning of gehenna at this point, we note first of all the parallel phrases indicating the present, moral-spiritual condition of the Pharisees: hypocrites, children of hell, serpents, brood of vipers. Jesus was accustomed to use the word "hypocrite" in a specialized way, to refer to the condition of a psuchē that is on a purely physical level, lacking the new life of the Spirit, and so is spiritually dead, like a grave "full of dead men's bones" (Mt. 23:27. Cf. pp. 396 f.). The words, "serpent," and "viper," were part of the language of Jewish demonology which Jesus borrowed from his environment to refer to the personification of the force of the physical in opposition to the Spirit of God (Cf. pp. 419 ff.). If the phrase "child of hell" is in any way parallel to these other terms, which seems most probable, then we must find here a similar meaning. "Hell" would be linked very closely with that realm of the physical in opposition to God. In v. 33 we see the nature of that connection. If satanic men are those whose souls are dominated by the physical in opposition to the Spirit of God, then gehenna at this point is the inevitable destiny of those who are in this condition (Cf. Mt. 25:41).

d) pur (Heb. שׂוּף). Here is a term commonly used by the Jews to describe the negative side of judgment, and by Jesus to identify and further clarify the nature of hell. It is used twenty-four times in the Old Testament to symbolize the wrath of God and the instrument of his judgment. In every one of these cases, esh refers in some way to the utter physical destruction of sinful men on the plane of history. It is associated

with sheol on only one occasion (Deut. 32:22), and there esh is not the fire of sheol, but the fire of God's anger which burns "unto the lowest sheol." In later Jewish literature, esh takes on a decidedly eschatological character. It becomes part of the symbolism of the final abode of the wicked, the result of the vengeance of the Lord on the day of judgment (Judith 16:17). It is part of the "abyss" (Enoch 10:13; 18:11). It is "eternal" (Enoch 67:13), and is described as a "furnace" (Enoch 98:3). In general, this symbolic part of final judgment is used in one of two ways: it describes the final, total destruction of the bodies and souls of the wicked (Enoch 10:13; 98:3; Sir. 7:17), or it refers to the contradictory idea of eternal torment (Judith 16:17; II Enoch 10:1-6; IV Macc. 9:9; 12:12). There seems to be no general agreement on this point.

In the Synoptics we find the term, pur, used twenty-two times, of which fourteen refer to eschatological judgment, four to the "present" judgment which Jesus came to bring (Cf. Chapter IX), two to fire as a symbol of God's immediate destruction (Lk. 9:54; 17:29), and two to fire in the ordinary sense (Mt. 17:15; Lk. 22:54). It is with the fourteen eschatological references that we are most concerned at present, and especially with those ten which are in the words of Jesus.

Matthew 7:19 (M-DG), "Every tree that does not bear good fruit is cut down and thrown into the fire."

We note first of all that this is a verbal repeat of Luke 3:9b (Mt. 3:10b). This need not detain us, for, as we have fully demonstrated, such a phenomenon is most probably to be explained either as the inheritance by both John and Jesus of a common tra-

dition of expression, or as the reading back into the words of John words originally uttered by Jesus (Cf. pp. 424 f.). The use of the figure of a good or an evil tree to refer to good and evil men is a common one in the teaching of Jesus (Cf. pp. 434 f.). Matthew obviously so interprets the figure of the tree in this M saying which he has introduced into a Q setting, and we find no reason for disputing his interpretation. The meaning of the "fire" in v. 19 is illuminated from several directions. Perhaps the most significant is the internal evidence of the saying itself coming from the parallel between the two phrases, "cut down," and "thrown into the fire." If we carry out the logical imagery of the tree, the "fire" would seem to refer to the obliteration of a dead tree. Furthermore, the agent of the cutting and the casting into the fire seems to be one and the same. Note the similarity here with the saying, "after he has killed has power to cast into hell" (Lk. 12:5). There is also some light which comes from the literary context. Matthew 7:13-27 is a series of Crisis contrasts in which the condition and destiny of the "kingdom-man" is compared with that of the "evil" man.

	<u>CONDITION</u>		<u>DESTINY</u>
vv. 13-14 (Cf. pp. 255 ff.).			
"Few are they that find it"	...	"the narrow gate ... that lead-	
		eth to <u>life</u> ."	
"many ... enter in."	...	"The way ... to <u>destruction</u> ."	
vv. 16-20 (Cf. pp. 434 f.)			
"every good tree"	...	(is not cut down)	
"the bad tree"	...	"is cut down and thrown into	
		the fire."	
vv. 21-23 (Lk. 13:25-27. Cf. pp. 263, 301)			
"he who does the will of my father"	...	"shall enter the kingdom of	
		heaven"	

"you evil doers" ... "depart from me" (they shall not enter)
 vv. 24-27 (Cf. pp.296 ff.)
 "a wise man" ... "that house ... did not fall"
 "a foolish man" ... "that house ... fell"

It would seem from the above that the internal evidence of v. 19 and the evidence of the literary context both meet at the same point. The symbol of the "fire" describes the final destruction and "casting out" of the life that is evil.

Matthew 13:47-50 (M-D), " ... when it was full, men ... threw away the bad. So it will be at the close of the age. The angels will come out and separate the evil from the righteous, and throw them into the furnace of fire; there men will weep and gnash their teeth.

We have already shown that this parable refers to a final separating at the end of the age between the "good" and "bad," both of whom existed, in the age of "the net," within the visible kingdom (Cf. pp.287, 304, 435). The punishment of the unrighteous is described in two ways: they are thrown away, which means their exclusion from the "jar," symbolizing the eschatological kingdom; and they are thrown into the "furnace of fire" where there is "weeping and gnashing of teeth" (Cf. pp. 279 ff.). At first sight the phrases "furnace of fire" and "weeping" etc. appear to be merely devices for strengthening the awesomeness of this exclusion. The following survey tends to strengthen this impression. The phrase, "weeping and gnashing of teeth," occurs seven times in the Synoptics, each time in an eschatological, Parousia framework, and each time as an elaboration on the nature of final punishment.

(21) "You have heard that it was said to the men of old, 'You shall not kill; and whoever kills shall be liable to judgment.' (22) But I say to you that every one who is angry with his brother shall be liable to judgment ... liable to the council ... liable to the hell of fire."

- Mt. 13:42 (M) "furnace of fire" ... "weeping and gnashing of teeth"
- Mt. 13:50 (M) "furnace of fire" ... "weeping and gnashing of teeth"
- Mt. 22:13 (M) "cast him into the outer darkness" ... "weeping and gnashing of teeth"
- Mt. 24:51 (Q-M) "divide him his portion with the unfaithful" (Cf. pp. ... "weeping and gnashing of teeth"
- Mt. 25:30 (Q-M) "cast ... into outer darkness" ... "weeping and gnashing of teeth"
- Mt. 8:12 (Q) "thrown into outer darkness" ... "weeping and gnashing of teeth"
- Lk. 13:28 (Q) "yourselves thrust out" ... "weeping and gnashing of teeth"

The above shows that in Jesus' mind, the phrase, "weeping and gnashing of teeth," is consistently linked with this idea of eschatological exclusion. When we see that the "furnace of fire" in Matthew 13:42 modifies the phrase, "throw away," and the "fire" of Matthew 13:50 describes the opposite of being included in the Lord's "barn," this suggestion finds strong confirmation. We are probably safe in saying therefore that at this point the phrase, "furnace of fire," is a strengthened reference to the final exclusion from the kingdom of God. In the parable of the Wheat and Tares (Mt. 13:50) this exclusion seems to take the form of the utter destruction of the "tares."

There are a number of Synoptic references where Jesus, for all practical purposes, identifies "hell" and the eschatological "fire." Matthew 5:21-22 is one of these.

(21) "You have heard that it was said to the men of old, 'You shall not kill; and whoever kills shall be liable to judgment.' (22) But I say to you that every one who is angry with his brother shall be liable to judgment ... when he is liable to the council ... liable to the hell of fire."

that of Jesus is here making a contrast between what was said to men of old (Ex. 20:13; 21:12; Deut. 30:15 f; Lev. 26:16,43) and the "new wine" of the Gospel which he is giving them (Mt. 12:34; 5:8; 15:18,19; 18:35 etc). The contrast hinges on a comparison between the two reasons for the judgment: in one case, killing, an external thing, and in the other, hatred, an internal sin of the heart. For this reason, we would do well not to make an attempt, as do many, to see an ascending scale of judgment in krisis, sunedriō, and gehennan tou puros, v.22.⁶⁰ This is Rabbinic casuistry, and is aside from the point of the contrast. There is little difference between being angry with one's brother, insulting him (hraka), and calling him a fool (mōre); and saying to a man, "hraka," is not necessarily a Sanhedran offense. This suggests that these are all merely metaphorical ways of assuring those people that "on the day of judgment men will render account for every careless word they utter" (Mt. 12:36).

There are several lines of evidence which lead us to a further understanding of the nature of gehennan tou puros at this point. For one thing, it stands in parallel construction with the Krisis of v. 21, which, in the Old Testament, seems to refer to a strictly physical destruction as the result of the judgment of God on the plane of history (Cf. Is. 21:12). We have said that the main point of the contrast between vv. 21 and 22 is the reason for the judgment rather than the judgment itself. This does not limit the meaning of pur in v. 22 to

60 Contra EGT, ICC-Mt., et al. Dalman admits this when he says they all refer to death (Dal.JJ-79).

that of krisis in v. 21, but does suggest that at least Jesus is not deliberately contrasting the two. If reference is made in v. 22, as Dalman suggests, to the "Court of seven" which had the power to give the death penalty, then there is reason to see here some further reference to physical death (Dal.JJ-70). From the literary context come two further clues to the meaning of gehennan tou puros. Jesus has been talking about the "kingdom of heaven" (Mt. 5:3 ff). In v. 17, the point of the keeping or relaxing of the law is that men will or will not enter the "kingdom of heaven." In v. 20, the warning, "unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven," makes a fine introduction to the passage under discussion, which is just such an injunction to go beyond the strict righteousness of the law to that of the heart. This suggests that "never enter the kingdom," v. 20, and "hell of fire," v. 22, are warnings of the same judgment. Furthermore, in the parable that follows, v. 25, the same theme of inner animosity is brought to a climax with a warning of eschatological punishment in the figure of the "prison" (Cf. pp. 505 ff.), another parallel to the "hell of fire." All the above points to the same thing we have been discovering elsewhere with regard to Jesus' use of the term, "fire": He is describing, in metaphorical terms, the final exclusion of the wicked from the kingdom of God, which has strong overtones of physical destruction. Furthermore, "fire" is that which typifies "hell" to such an extent as to be practically identical to it. This same use of "fire" as a description of "hell" has already been seen in Mark 9:43,48 (Mt. 18:8,9).

In summary of the above evidence for Jesus' use of hadēs, gehenna and pur, we note a very striking and significant pattern which carries throughout, almost without exception. In the Old Testament, hadēs, gehenna and pur (sheol, maweth, esh) refer almost exclusively to the fact or the place of physical death and destruction, either as a natural phenomenon, or as the result of the judgment of God, and all on the plane of history. These three are all "present" concepts. In the Inter-Testamental literature the three concepts refer almost entirely to either complete physical extinction of a body and soul, or to the place or means of unending torment for souls, all in an eschatological and highly apocalyptic framework. With Jesus in the Synoptics, the pattern receives this final adaptation: a) The three retain the strong reference to physical destruction of both body and soul (psuchē); b) They retain their character as descriptions of the negative aspect of God's judgment; c) They have a distinct reference to eschatological judgment, but also in many cases hadēs and gehenna can have a decided present and immediate sense (Lk. 16:19-31; 10:15; 12:1-12; Mt. 16:18) so that one can almost see them as a reference to death in this age. d) With the exception of the Parable of Dives and Lazarus, which is a special case (Cf. pp. 97 ff.), Jesus avoids the highly descriptive and apocalyptic language of the Jewish literature of that period, which locates hadēs or gehenna as a place with a definite geography. We cannot stress too highly the fact that such a geography of hell is Jewish and not the "new wine" of the Gospel.

e) Rather than localizing hell and eschatological fire, Jesus spiritualizes them. According to his usual treatment of Jewish concepts, he places them in direct opposition to the kingdom of God, not as places, but as the inevitable result of failing to be in the kingdom. These concepts describe mainly a negative: i.e. exclusion from the kingdom of God in a manner consistent with Jesus' dominant teaching concerning final punishment. f) The important thing about hell is not what it is cosmologically, but what it is anthropologically, and here is the crux of the matter. The great bulk of the Synoptic references to hadēs, gehenna and pur belong within the scope of our chapter on Anthropology, and in the light of our discussion of "Satan." These three concepts are, for Jesus, metaphorical descriptions of the final physical destruction which is inevitably to come upon men whose souls exist on a mortal level in opposition to the Spirit of God. For Jesus, hell is not so much a place as a state and condition of men. Here is the reason for Jesus' saying that the "eternal fire" of hell is the inevitable and only logical destiny for men whose lives represent the forces of "the devil and his angels" (Mt. 25:41).

3. The Nature and Extent of the Final Punishment: A Discussion of Universalism. We have been setting forth the evidence wherein Jesus indicates the nature of the final expression of God's negative judgment. We come to the place now where we must bring this teaching to final focus and apply it to one of the most troublesome problems of eschatology, that of the "extent" of this final punishment. It is our contention that what is shown by the same extinction of their bodies.

Synoptic evidence is exactly what is demanded by the logic of all we have said thus far concerning the nature and destiny of man: the overwhelmingly predominant expression of this aspect of God's judgment on the lips of Jesus in the Synoptics is that of final exclusion from the kingdom and the presence of God. This means no less than the final and complete extinction of a life that is merely sōma-psuchē, dominated by the physical realm of Satan --- a psuchē that is only mortal, having never been spiritually alive --- a psuchē that has so constantly rejected the pneuma that now it is finally and completely rejected by the pneuma tou theou.

To many this is a harsh doctrine, and is repudiated usually on the basis of inclination rather than evidence. To such we can only say, with all the humility at our command, that they do not understand the justice of God or the eternal dimensions of His love. They are still tangled in sentimental, human ideas of love, and are superimposing them upon the nature of Almighty God, who is Eternal Spirit, and whose nature transcends the three-dimensional human conceptions of love and wrath and justice.

The crux of the whole problem is the question of the natural immortality of the soul. As we see it, in the light of the Synoptics there are three main possibilities: a soul is naturally immortal, and so wicked souls will suffer everlasting torment in hell; a soul is naturally immortal, and so all wicked souls will eventually be restored to fellowship with God; a soul is not naturally immortal, and so wicked souls will suffer the same extinction as their bodies.

a) Eternal Torment. This doctrine is usually based, consciously or otherwise, on the presupposition that matter and energy cannot be destroyed. At the outset, we should be careful not to let this scientific axiom carry too much weight in a discussion of eschatology. A scientific "law" is merely a statistical average based on objective observation of how the universe works. The eschaton is not a matter for scientific observation, and so not a subject for the application of scientific axioms derived from the observable world. The doctrine of eternal punishment has value in that it maintains a serious conception of Sin and the wrath of God, but this value is destroyed by its many weaknesses. It finds some support in the literature of First century Judaism,⁶¹ but this support is dissipated when we see that this same literature contains an equally strong emphasis on final destruction (Cf. pp. 541 f.). There is some evidence in the Synoptics which seems at first glance to support this view, but which, on more detailed analysis, is seen to do just the opposite. If we take the Parable of Dives and Lazarus at face value, we find Jesus teaching eternal torment. The many qualifications with which one must approach this parable, however, make its testimony to this doctrine extremely weak (Cf. pp. 518 ff.). The phrase, "weeping and gnashing of teeth," also appears to describe just such eschatological torment. This again is not the case, however, for a careful study of the use of these figures

part of the "eternal" plan of God (Cf. pp. 528 ff.). It is

61 IV Macc. 12:12; Judith 16:17; Wisd. 4:18-20 etc. Cf. Ab. PhG-169, Dal.wds-121, RHC.II-848. For the concept of final destruction in the Midrashim, Cf. Moore, Judaism.

of speech in Hebrew literature reveals the following facts: the figure of "weeping" is a common symbol among Hebrews of both Old and New Testament times for extreme grief, very often because of the judgment of God upon sinners.⁶² Usually this grief is that of the condemned person or his friends because of destruction which is to come. The point is that this weeping is for sorrow because of the realization of the horrors of the judgment to come, rather than for pain because of the actual torments of judgment. Furthermore, "gnashing of teeth" is a common metaphor to describe the wrath of an enemy and his attempt to kill his victim.⁶³ On one occasion the Old Testament uses this figure to describe extreme grief (Ps. 112:10). The very interesting possibility is that this second phrase could very well refer to the wrath of God, the occasion for this eschatological sorrow. Whether or not this is so, the fact remains that nowhere do we find these two metaphors used to describe the torments of hell. The facts indicate that Jesus' use of the phrase, "weeping and gnashing of teeth," is a metaphorical reference, not to eschatological torture, but to the extreme sorrow that will accompany the realization, either by those rebellious souls themselves, or by the hosts of heaven, of the terrible nature of the impending wrath of God. The "unquenchable fire" and the "worm" that does not die (Mk. 9:44,48) refer, not to the length of the punishment, but to the completeness of the punishment, and the fact that this punishment is part of the "eternal" plan of God (Cf. pp. 528 ff.). It is

62 Joel 1:5; Is. 16:9; 22:12; Jer. 48:32; 9:1; James 5:1; Rev. 18:8,9.

63 Job 16:9; Ps. 35:16; 37:12; Acts 7:54; Sir. 51:3 LXX Prov. 19:12.

always waiting those who are sinners. We see the same meaning at Matthew 25:41 where the "eternal fire" is seen to be the fire of the aion, the punishment of the eternal realm of the God of justice (Cf. pp. 228 ff.).

Other than the fact that there is no Synoptic evidence to support the doctrine of eternal torment, we note three further weaknesses which strengthen our opinion that this could not have been the teaching of Jesus. The logic of this view demands an eternal cosmological dualism which is a denial of the sovereignty of God. This necessitates the construction of a geography of hell which cannot be supported by any strong Synoptic evidence. Finally, it has about it a vindictive aspect which offends against the love of God as revealed by Jesus.⁶⁴

b) Universalism. The doctrine of universalism proposes the eventual salvation of all souls, including those who die in a state of rebellion against God.⁶⁵ This view, like the above, is built on the assumption that the soul is naturally immortal. It further assumes that death does not finally determine the condition of a soul, that a soul is capable of growth and decision after death and that the love of God alone is the final determining factor in eschatological matters. This doctrine, held as a "pious hope" by so many, among them fine scholars, has certain definite assets. It provides for a fine, positive stress on the love of God, offers an ultimate hope for those whose loved ones die in an obviously sinful condition, and lays

64 For further objections, Cf. Leckie, op.cit., pp. 207-211.

65 Cf. Leckie, op. cit., pp. 252 for the historical development of this view.

strong emphasis on the sovereignty of God. It is a doctrine which is popular not only because of these strengths but because it is a doctrine which people want to hear.

Universalism, however, has many inherent weaknesses which must be kept firmly in mind as we approach the problem.

1) It first of all lays such a stress on the love of God that it all but ignores His wrath. If our survey of the Synoptic stress on God's wrath means anything, it means that this is counter to the teaching of Jesus (Cf. Chapter V). 2) The inevitable result of this doctrine is a weak doctrine of Sin and a disastrous collision with the Pragmatic Canon, for moral laxity and spiritual indifference are its logical results. To assert the final salvation of every man is really to deny the existence of any ultimate risk in the moral life. For the Universalist, to be sure, there is the risk of a protracted misery, a struggle to regain lost ground, but in the last analysis this is not really a risk, but merely an inconvenience.

3) Along with a weak doctrine of Sin goes a weak doctrine of salvation. If man is naturally immortal, then salvation is not a matter of life and death, but merely of pleasure instead of pain. 4) Universalism logically demands that Protestants create a Purgatory, which activity, as we have seen, would find ample support in the literature of the First century Judaism, but not in the Synoptic teaching of Jesus. 5) This doctrine offends against the freedom of man's will, for if a man does not want to find salvation, and so orders his life to make that plain, he is nevertheless coerced into that state, according to this view.

6) This doctrine offends against the logic of the message of Jesus and his cross. If all men eventually are coerced into salvation, why is Jesus' whole message the attempt to make men want to enter the kingdom (Cf. Chapter IX)? If it were not a matter of life and death, but merely one of convenience, why did Jesus feel it necessary to go to the lengths of the cross?

7) This doctrine fails to make a clear-cut distinction between the natural and the supernatural, especially at the point of anthropology. It fails to define clearly the nature of the soul of man, stating wherein it is physical and wherein it is spiritual. This confusion is especially apparent when one comes to determining the origin of the soul in the light of the logic of its natural immortality.

8) This doctrine is particularly weak at the point of Biblical evidence. Most of its proponents either admit the weakness of Scriptural evidence and hold this view as a "pious hope,"⁶⁶ or reject the validity of the Scriptures as a source for eschatology and embrace Universalism on other grounds.⁶⁷ At this point it would be wise to review the Synoptic evidence that seems to demand the Universalist position, and show wherein it does not so teach.

Luke 12:58-59 (Mt. 5:25-26) Q-G, Going Before the Magistrate.

"As you go with your accuser before the magistrate, make an effort to settle with him on the way, lest ... the officer put you in prison. (59) I tell you, you will never get out till you have paid the very last copper!"

The suggestion here is that this is a parable describing eschatological judgment, and that the last sentence hints that

66 So Salmond, op.cit., p. 640.

67 So Leckie, op.cit., Chapter IV.

after the last copper is paid, the man will get out of the prison of hell. We note the eschatological overtones of "prison," and its place in Matthew immediately following a reference to "hell of fire." We also note, however, that Luke places it in a different context, immediately following a reference to "this time," which we interpret to mean the time of Jesus' "visitation" (Cf. pp. 595 ff.). We had better not rely, therefore, on the context for our interpretation. The reference seems to be to some aspect of judgment, either of a civil kind, or more probably of a Divine nature. The eschatological nature of the saying is at best very tenuous. Furthermore, there are several considerations that bring grave doubt upon the validity of using v. 59 as a support for the weighty doctrine of eternal punishment (Cf. pp. 587 f.).

Matthew 18:34, "And in anger his lord delivered him to the jailers till he should pay all his debt."

The only element of the above that need concern us here is the word, "jailor," basanistais, since the phrase, "till he should pay all his debt," could refer to destruction as the ultimate payment of the debt as well as to a torment to which there was an end. The term, basanistais, which occurs in this form only this once in the New Testament, properly has the meaning, "torturer" (AS). The immediate picture that comes to mind is that of a man being tortured for a season, and then, when his debt is paid, being released. We are concerned, however, whether or not this "most obvious" meaning is the correct one. We note that basanos occurs in the Parable of Dives

and Lazarus as a reference to hell as the place of everlasting torment. The verb basanidzō occurs in Mark 5:7, where the Gerasene demoniac adjures Jesus, "do not torment me." Significantly enough, Matthew adds, "before the time" (Mt. 8:29), giving the word an eschatological sense. In Revelation 9:5, the term describes eschatological torment, but only "for five months." In Revelation 14:10 and 20:10, basanidzō describes the eternal torment of the lake of fire. In the LXX, basanos usually translates asham (אָשָׁם), which regularly refers to guilt in the sight of God, to a trespass offering made to God to expiate that guilt, and to the act of God in finding guilty and destroying because of guilt. We note furthermore that the word, basanidzō (basanismos), is used in the literature of Judaism to describe a form of very painful death (IV Macc. 9:6; 11:2). From the above, we conclude that the idea of limited torment is neither the only possibility nor the necessary one at Matthew 18:34. Besides this, the word could refer to the agents of unending torment, or of total and final destruction. The intimation of v. 34 that the debt will be paid argues against unending torment. The logic of the debt which is of such a size as to be unpayable argues against a limited time of torture after which the debt will be paid (Cf. pp. 185 ff.). These two seeming contradictions, that the debt is unpayable, yet that there will be an end to payment, strongly urges us to adopt here the third alternative, that basanistais refers to the agents of God's Crisis-destruction.

68 Cf. Leckie, *op. cit.*, pp. 249 ff., for the historic expression of this view. Its classic expression, from the point of view of Evangelical Orthodoxy, is found in Edward White's Life in Christ.

Another passage often taken as support for the Universalist argument is that of Luke 20:38, "for all live unto him." This is probably not the case, however, for careful analysis shows this to be a Lucan addition which has more in common with IV Macc. 7:19; 16:25 than with the teaching of Jesus. Furthermore, to take this as a support for the eventual salvation of "all," is a direct contradiction of the saying which it is supposed to conclude, where only those who are "worthy" attain to the resurrection of the dead (Lk. 20:35). The description of the "severe" and the "light" beating in Luke 12:47-48 cannot be a valid support for Universalism, because, as we have shown, it is probably an interpolation which is out of place at this point (Cf. pp. 512 f.). We reaffirm, therefore, our conviction that there is no valid evidence in the Synoptics for the Universalist position. What seems most probable is that any such theory must find its support in the thought of Plato rather than in that of Jesus or the Jews of either the Old Testament period or the first century A.D. (Cf. pp. 347 f.).

c) Conditionalism. The third alternative in our discussion of the extent of final punishment, hinging as it does on the nature and destiny of the soul, is the one often called the doctrine of "Conditional Immortality."⁶⁸ The position which we shall present is not the traditional doctrine of Conditionalism, but rather that which we have developed as the only logical result of our Synoptic exegesis. The basic premises of this pos-

⁶⁸ Cf. Leckie, op.cit., pp. 219 ff., for the historic expression of this view. Its classic expression, from the point of view of Evangelical Orthodoxy, is found in Edward White's Life in Christ.

indicates that the human soul is not naturally immortal, but is naturally "immort-able,"⁶⁹ and that the Spirit of God is an immediate working power and presence whose ability and purpose it is to enter the souls of men on the plane of history. The corollary to this is that at the time when the souls of men receive their final disposition, those souls which have not already received the eternal life of the Spirit will be destroyed along with their physical bodies. There are many who will argue that Universalism, although it is not explicitly taught in Scripture, is nevertheless the "spirit" of the Gospels.⁷⁰ On the contrary, it is our conviction, on the basis of all the preceding exegesis, that not only the "spirit" but the "letter" of the Synoptics negates Universalism and affirms the above Conditional position.

SUMMARY OF THE SYNOPTIC PASSAGES MOST CLEARLY

TEACHING CONDITIONALISM

Matthew 25:31-46 (M-D). (41) "Depart from me you cursed, into the eternal fire prepared for the devil and his angels ... and they will go away into eternal punishment..."

One of the keys to this whole section, 25:31-46, is the word "eternal" (aiōnion). Jesus is describing the way things will be when the Son of man comes "in his glory." This is a description, therefore, of a "spiritual" event. Furthermore, the parallel between "kingdom" (v. 34) and "eternal life" (v.46)

⁶⁹ For this expression I am indebted to Professor Sirgit Singh, San Francisco Theological Seminary.

⁷⁰ So John Baillie, class lecture on Eschatology, New College, Edinburgh, Fall Term, 1950.

indicates that Jesus is using the word olam (aionion) in its "vertical," spiritual sense (Cf. Chapter VI). This is the time of the beginning of "aional" life. Since this "vertical" sense of aion is not only used in v. 46b, but in Jesus' most consistent use of the term, olam, it is a reasonable conclusion that this is most likely the sense of the term in v. 41 and v. 46a. This does not describe a punishment that is age-long in a horizontal sense, but rather this is the "fire" and the "punishment" of the aion, that which is peculiar to God's spiritual realm. The term which gives this passage its meaning of final destruction is that of kolasin (v. 46). The word has three main meanings: to prune away and so destroy, to restrain or deprive, and to chastise in the sense of merely correcting. Those who advocate "the larger hope" very often do so on the basis of this passage, taking it in this third meaning. This illustrates the lengths to which men must go in order to maintain the Universalist position, for this third meaning is that which is the last likely according to what evidence we can find. In the LXX, Kolasis translates mikshol (מִכְשׁוֹל) which refers to the placing of a stumbling block in someone's way so as to bring death. Often this describes God bringing the judgment of death upon sinners (Jer. 6:21). We refer especially to one passage where this is so, which passage apparently impressed itself upon Jesus' mind, for he quotes it elsewhere (Lk. 11:50):

"When a righteous man doth turn from his righteousness and commit iniquity, and I lay a stumbling block before him, he shall die ... his blood will I require at thy hand" (Ezek. 3:20).

We find no Old Testament passages where this term refers to "correction," nor do we find such a meaning in the Aramaic form of the word (so Jastrow). In the only other use of kolasis in the New Testament (I Jn. 4:18), it refers to the deprivation of the love of God. This is a very significant fact in the light of our discovery that Jesus spoke most often of final punishment in terms of "exclusion" from the kingdom of God, which in effect is the deprivation of God's presence and His love. Moulton and Milligan find strong evidence of the currency of this meaning of "deprivation" in the First century koine (P Fay 115:19; 120:5), and although they admit the meaning "correction" is a familiar later sense, they conclude that "the meaning 'cut short' ... seems to be the original sense of the word." In the Book of Wisdom, we find kolasis describing punishment in general (11:13) and torment (16:2), but mainly the punishment of "pitiless wrath to the uttermost," which is "death" (19:4; 16:24). From the above, it would seem most in keeping with the evidence that at this point Jesus is describing the punishment of the aiōn in terms of destruction and the consequent deprivation of God's love.

Luke 12:41-46 (Q-D), "The master of that servant will come ... and will punish him, and put him with the unfaithful" ("will divide him his portion with the unfaithful," Cf. pp.

As we have seen, the strength of the original Aramaic passage is that of punishment in the sense that, as Montefiore says, "He is excluded forever from the kingdom of God" (Mont. II-960). This is further heightened by the Greek translation, dichotomēsei, which means literally, "to cut asunder," a clear reference to

destruction similar to the main sense of koladzō, "cut off."

Matthew 7:24-27 (Q-DG) "And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell; and great was the fall of it."

This describes the final judgment against the house of man's soul (psuchē, Cf. pp. 296 f.). Matthew pictures the fate of the house as a "falling" (ptōsis) which has its Hebrew roots in the word, negeph (נֶגַף) which refers most often to a Divine judgment of destruction (Ex. 12:13; 30:12; Is. 8:14 etc.). Luke uses the term, "ruin" (hregma), from the verb, hregnumi, "to rend asunder," to further define what is obviously the destruction of that soul (Lk. 6:49).

Luke 17:22-37 (Q-DG) "As it was in the days of Noah, so will it be in the days of the Son of man ... and the flood came and destroyed them all. Likewise as it was in the days of Lot ... fire and brimstone rained from heaven and destroyed them all ... remember Lot's wife. Whoever seeks to gain his life [psuchēn] shall lose it ... the other left ... where the body is, there the eagles [vultures] will be gathered together."

In the above we find unmistakable reference to the destruction, the "loss" of the soul (psuchē) which is linked with the action of vultures on the dead bodies of men. We also find the very significant linking of this physical destruction with the idea of being merely ignored, "left" on the physical level while the righteous are included in the heavenly realms of the Spirit (Cf. pp. 263 ff.).

Mark 9:43-50 (D) "It is better for you to enter life maimed than with two hands to go to hell, to the unquenchable fire ... where their worm does not die ..."

Here again is the implied destruction of the soul in hell (Cf. pp. 249 ff.). The worm, skolex, is that which preys on dead bodies. Furthermore, it is not torment, but the "aional

fire" and the undying worm, descriptive of God's wrath expressing itself in the destruction of rebellious souls, which is unquenchable --- which is eternal, not only in a "vertical," but in a "horizontal" sense (Cf. Chapter VI).

Mark 8:35-38 (DG) "For whoever would save his life [psuchē] will lose it ... for what does it profit a man, to gain the whole world and forfeit his life? ... For whoever is ashamed of me ... of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels."

Here Jesus clearly says that those who reject the basileia of God's spiritual presence in this life, will lose their souls. The word, apolesei, v. 35, is an especially strong form, having a close alliance with the meaning of utter destruction and death. Again we note the significant connection of this destruction of the psuchē with the negative idea of the deprivation of God's favor and His presence. God will be "ashamed" of those who are ashamed of Him; that is, He cannot be a saving reality to those at the eschaton for whom He was not a saving reality before the eschaton (Cf. pp. 288 ff.).

Luke 12:13-21 (L-DG) "But God said to him, 'Fool! This night your soul is required of you; and the things you have prepared, whose will they be?'"

The word apaitousin, v. 20, is a strong term, having the sense of "demanding back" that which one has already given (Cf. pp. 379 ff.). The question, "whose will they be?" is another illustration of the fact that with the forfeiture of one's soul goes the eternal negative, the denial of one's very existence by the Lord of judgment. This has overtones of Jesus' saying in Matthew 7:25: "And then will I declare to them, 'never knew

you; depart from me, you evil-doers."

Luke 12:1-12 (Mk. 3:29), "I will warn you whom to fear: Fear him who, after he has killed, has power to cast into hell [Mt. 10:28, "destroy both body and soul in hell"] ... he who denies me before men will be denied before the angels of God ... he who blasphemes against the Holy Spirit will not be forgiven" [Mk. 3:29, "is guilty of an eternal [aioniou] sin"].

Here again the destruction of the soul (psuchē) is linked very closely with the denial of one's very existence in the spiritual realm (Cf. pp. 395, 240, 528). This is the only possible result of the Sin against the "aional" realm of God's Holy Spirit, which, by Jesus' very definition of Sin, is the rejection of this spiritual realm. It is the Spirit which gives "aional" life, and the absence of the Spirit which brings "aional" death. In concluding this survey of the Synoptic evidence, we may say with confidence that Paul had the mind of Christ when, in commenting on God's punishment, he wrote, "They shall suffer the punishment of eternal destruction and exclusion from the presence of the Lord ..." (II Thes. 1:9)⁷¹

SOME OBJECTIONS CONSIDERED

It becomes necessary at this point to consider some of the major objections raised to the doctrine of Conditional Immortality before we can finally assess its value as a Theological position. Leckie has made perhaps the most detailed and important critique of this view, so in the main we shall answer his objections.⁷² 1) Leckie, first of all, objects that the

⁷¹ For other New Testament references to eternal destruction, Cf. Jude 5, Heb. 6:2,8; 10:27 ff; 12:25-29.

⁷² J. H. Leckie, The World to Come and Final Destiny (Edinburgh: T & T Clark, 1922).

Conditional view denies that the soul is indestructable, a belief which he points out is held by every spiritual philosophy. We might add that this is also a belief held by most races of men from primitive times. The argument is that since men have believed it, it must therefore be true. We submit that this is a perversion of the Anthropological argument for the existence of God, and not at all demanded by the logic of the matter. It is true, there is some weight to the argument that man's yearning for God, his search for God, is an indication of God's existence. The fallacy here is this: the yearning for God does not prove His existence within the souls of men. Rather, it proves His absence. A human yearning is produced by a need, a lack which cries out to be satisfied. The human yearning for God, and for the soul's immortality, is more indicative of this very lack of God's Spirit within that individual life than it is of His presence. Augustine's picture of the soul that is restless till it finds its rest in God is a beautiful expression of the void within the soul of man which caused Jesus to cry out, "Do not marvel that I said to you, 'You must be born anew.'"

2) Leckie further objects that since "Spirit is the supreme thing in the universe," and "since God is spirit, hence it follows that if man possesses this quality of life he cannot be destroyed."⁷³ He is of course assuming that man is created in the spiritual image of God, and so is begging the question. His assumption, furthermore, is unsubstantiated at least by the teachings of Jesus and Paul; for, as we have shown in Chapter VII, the

73 Leckie, op.cit., p. 245.

soul of man is made only potentially in the image of God. He is made in God's image, but this is an empty image until the Spirit, the kingdom, comes "within."

3) Leckie argues that since the conditional view denies the organic unity of the human race it cannot be true, assuming that "every essential property of any species is found in all its members." The fallacy behind this argument is that he is superimposing a biological "law," which is just a statistical average, onto the spiritual realm, and demanding that the latter conform. He apparently considers the spiritual realm to partake of the same nature as the physical realm. At best, this is a guess, and has no place in the sober counsels of theological debate. Actually, Jesus faced just such an argument one day, and his answer was, "You are wrong, because you know neither the scriptures nor the power of God" (Mt. 22:23-33). That the spiritual realm, the spiritual God and the spiritual basileia operate under different categories than the physical world is an obvious conclusion from Synoptic study (Cf. pp.

4) Leckie further argues that Conditional Immortality makes eternal life a matter of our own doing rather than a free gift of God. What Leckie does not understand is what Jesus had to say about eternal life as a free gift. Eternal life is such that even though men must lose their lives to save them in winning this new life (zōē), their attitude still can only be "We are unworthy servants; we have only done what was our duty" (Lk. 17:10. Cf. pp. 478 ff.). The debt of Sin is so great that men can never possibly deserve salvation, yet they must fulfill the

demands of God's love in order to gain even an unmerited forgiveness (Cf. Mt. 18:23-35. Cf. pp. 185 ff.). For Leckie to demand that God's gift be absolutely free, with no requirements for its reception, only degrades the gift and makes a mockery of God's nature. As we have seen, the "imperative" of God is one of the basic facts of his nature, as revealed in the Old Testament and especially in the Synoptic teaching of Jesus.

5) One more objection of Leckie must be considered. He says, "the loss of any soul, involving as it must the persistence of Sin, would mean the defeat of the divine intention which is to make an end to Sin."⁷⁴ Leckie here only reveals that he does not understand the Synoptic conception of Sin with a capital "S". Sin represents the condition of a physical psuchē in opposition to the Spirit of God. When the sinful psuchē is destroyed, this destruction constitutes that very end of Sin which Leckie rightly affirms is the divine intention. In other words, Sin cannot be viewed apart from sinful men, and when the last psuchē in rebellion against God is destroyed, Sin is at an end. What Leckie is really urging is that man is not free to defy the will of God, and so defeat the divine intention, which is the salvation of mankind (Cf. pp. 610 f.). We must reject this suggestion on Synoptic grounds, if on no other, for the whole logic of Jesus' mission and message is based on the premise that man is free to reject God's claims.

⁷⁴ Ibid., p. 275.

world. 6) This leads us to a further objection often raised against the Conditional argument, namely, that crediting man with freedom of will, and so the power to finally destroy himself, is a denial of the sovereignty of God. On the contrary, this is but an affirmation of that sovereignty. If God were not sovereign, He would not dare give man such freedom of choice. Furthermore, it is just this fact which affirms that sovereignty: that God, having taken the "risk" of giving man freedom, demands that this freedom express itself in obedience, and destroys that soul that does not fulfill the demands of His love.

7) A further objection often raised to this view is that it seems illogical, unfair or impossible that life should be given to a soul only to be taken away again. The fallacy here lies in a misunderstanding of the nature of the soul, which in Jesus' view is naturally and essentially physical, and only potentially spiritual. We might just as well object that it is illogical, unfair and impossible that life should be given to a physical body, only to be taken away again. Hell does not deal with the destruction of a spiritual soul, but rather with the disposition of a physical psychē, which has never begun to live in a spiritual way. This is the keynote of Jesus' entire message: "I am come that you might have life" (zōē); and between the lines we ^{they} read the implication, "for you are now spiritually dead."

8) The problem inevitably arises over what to do with the souls dying in infancy before having been able to voluntarily receive the spirit of God which gives immortality. As far as we know, there is no neat, clear answer to this, outside of the next

world. Jesus did not answer this problem directly. We note that he pointed to the children and remarked that "to such belongs the kingdom of heaven" (Mt. 19:14). He also indicated that it was not the will of his heavenly Father "that one of these little ones should perish" (Mt. 18:14). Perhaps the only practical answer, which is more of a comfort than an answer, is to reaffirm that which we found to be a great part of Jesus' message, the justice and the love of God. Whatever the answer for these unfortunate ones, we can be perfectly certain that God's answer will be both loving and just in ways far beyond our understanding.

9) A final objection which is often taken to the Conditional view is that it is a harsh doctrine which offends against the belief in the love of God. With regard to a doctrine of eternal torment, this objection is certainly valid, but we cannot agree that it is valid in the case of what we are proposing is the Synoptic view of final punishment. We must remember that we are dealing with a God whose nature is expressed in both the Old and New Testaments primarily in terms of justice, which means both love and wrath. We must also remember that we are dealing with a God who is eternal Spirit, and avoid trying to force upon Him the categories of our finite minds. From merely a human point of view, it is possible to understand that a love which does not give itself, and demand such a gift from its object, a love that does not know the bitter gall of pain, is not real love but only sentiment. Now if we expand the demands and the pain of true human love into the Cosmic dimensions of the eternal God, it is

possible to catch a glimpse of the depth and height and breadth of the love of God which Jesus reveals, a love which finds its highest expression in the cross., Satan is the personification

SUMMARY OF THE VALUES AND STRENGTHS OF THE

SYNOPTIC, CONDITIONAL VIEW

1) This view is the only logical conclusion to be drawn from the prophetic and the Synoptic emphases on the two aspects of God's eternal justice, His love and His wrath, His presence and His absence.

2) This view is the only logical conclusion to all we have discovered concerning Jesus' Synoptic Anthropology. The soul's immortality is conditional upon the presence of the Spirit of God within it.

3) This suggests a further value to this position. It provides a very simple and natural solution to the problem of the origin of the soul. The soul is naturally a physical thing, linked very closely to the body. One might say that it is the highest expression of animal life. It has this crucial difference from the higher forms of animal life, however; it is potentially a spiritual entity. We cannot emphasize this fact too strongly, for here is the crux of so much of the confusion in people's minds concerning Jesus' doctrine of man. The soul (psuchē) and the spirit (pneuma) are drastically, cosmically different. Every man has a soul which is the highest expression of his physical nature; but every man by nature has only the capacity for the Spirit, which is the very presence of God "within" his soul.

4) The Conditional view accords well with Jesus' use of the language and imagery of Jewish Cosmology, apocalyptic and demonology. As we have seen, Satan is the personification of the force of the physical as it manifests itself in men whose souls are in opposition to the Spirit of God, and as such, he is to be cast into hell. The figures of hadēs, gehenna and eschatological fire are, for Jesus, metaphorical descriptions of the final physical destruction which is to come upon men whose souls exist on a mortal level in opposition to the Spirit of God. There is no place here for either the theory of Universalism or that of Eternal Torment.

5) Such a solution affirms, in qualified measure, the findings of several schools of modern Psychology, that Sin has its source within the human body.

6) Conditional immortality presents a doctrine of Sin which is true to the Synoptic use of the term, and which is worthy of the mission and message of Jesus.

7) This view affirms the individuality of the human soul, which comes from a will free to make the one essential choice, for or against God.

8) This is in reality the strongest argument for the absolute sovereignty of God. There is no rival god, no eternal, dual Cosmology. When, at the final judgment, the unrepentent souls of men are dissolved and Satan is therefore cast into the hell of obliteration, all opposition ceases, God's kingdom is consummated. He reigns supreme. /a

9) This obviates the necessity for constructing a geography of hell, and so going counter to and beyond the Synoptic evidence.

10) This doctrine avoids the vindictiveness of the Eternal Torment, and the sentimentality of Universalism, and affirms a Divine Love which has, in Cosmic measure, all the elements of yearning, self-sacrifice and heartbreak, which form the dimensions of a truly profound and enduring human love.

THE TIME OF THE PAROUSIA: THE INTERMEDIATE STATE

There is an element common to discussions of eschatology which we have so far ignored, but not because we are unaware of it. We have noted the seeming temporal contradiction in Jesus' various references to the final judgment. At times he speaks of it as if it were to occur immediately, at death (Lk. 16:19-31; Mt. 22:23-33; Mk. 9:43; Lk. 12:4-5 et al). At times he insists that the Parousia is to come once and for all after an indefinite period of delay (Mk. 13:5-6,7,8,10; Lk. 11:19-28; Mt. 25:1-13 et al. Cf. Chapter VI). This lack of definiteness has given rise to much speculation among writers on eschatology over the nature of the so-called "Intermediate State" between death and the Parousia. The inevitable result has been the construction, in more or less elaborate fashion, of a geography of hell. Let it be said with all distinctness that this is something we do not intend to do for good and sufficient reasons. The construction of a "nether geography" is an inheritance from apocalyptic Judaism which finds no support in the Synoptic Gospels. It is the result of the desire for definiteness on the part of

human minds, limited in their thought categories to three or perhaps four dimensions, and so unable to conceive of and describe the realities of the eternal dimensions of the Spirit. What seems like a contradiction to three-dimensional logic which demands a spatial, temporal picture, is not necessarily a contradiction to the eternal God. We have seen that in the Synoptic teaching of Jesus, and especially in his use of the term, aion, temporal and spatial considerations partake of each other. Time, for Jesus, is both horizontal and vertical. These are not contradictory, but complementary dimensions. With this in mind, it is possible to accept both views without contradiction. The final judgment and the Parousia can be said to occur both at the death of an individual and at a final, climactic, indefinite time.⁷⁵ After the physical has ceased to matter for an individual, the logic of the thing is that his physical (horizontal) view of time will cease to matter. At death, for him, time becomes completely vertical. The inspired words of the Psalmist reveal just this truth when he says, "A thousand years in thy sight are but as yesterday when it is past" (Ps. 90:4). As we have said so often, we are dealing in the Gospels with the realm of the pneuma tou theou, and we must therefore try to think in the categories of that realm. Jesus consistently raised current Jewish concepts into the realm of the spiritual, for it is here that he lived and died and was raised again, and if we would

⁷⁵ This is our answer to Leckie's statement that "if personality can survive the crisis of death, it may well be counted indestructable" (op. cit., p. 243). In all probability, such survival is not the case.

have "life," it is here too that we must live. Perhaps the final thing that can be said is this: Jesus warned men against setting a time for the Parousia, i.e. against expressing vertical time in horizontal terms (Mk. 13:32,33,35; Mt. 25:13 et al), and we would be wise to take our cue from him.

A FINAL STATEMENT CONCERNING THE RELATIONSHIP OF THE LOVE AND WRATH OF GOD

We come now to the place where we can answer with assurance a question only tentatively answered in Chapter V. The question is this: what is the relationship between the love and the wrath of God? We have seen in Jesus' theology that God's love and His presence are practically synonymous, so much so that in John we find him affirming that "God is love." We made the provisional suggestion that the love of God is equivalent to His presence, His wrath, to His absence (p. 215). The conclusion hinges on these discoveries: the wrath of God is His reaction to the Sin of man, which is man's rejection of Him. The result of this wrath is described as the exclusion of the souls of men from the presence of God, and their final dissolution in terms of Jewish eschatology. Thus it can be seen that the logic of the Theology, the Anthropology and the Teleology of Jesus' Synoptic teaching converges at just this point: the wrath of God is His absence from the souls of men, even as His love is His presence within them. We wish to stress this significant point that, for the mind of Jesus, the wrath of God is intimately linked with men. In and of Himself, God is indeed eternal Love, but this is such a love as

is best described by the word "justice," for it is a love that is "conditional" in so far as the souls of men are concerned. In all truth, therefore, it is possible to say of the teaching of Jesus in the Synoptics that God is not angry, but rather that for the Sinful soul God is simply not there. Here is the force of the eternal negative --- God's "No" eternally piercing through His "Yes."

but if the thesis of this study is to be accepted, this aspect of Christology will suggest that the Synoptic Christology, just as much as the Old Testament, is the centrality of all Old and New Testament thought.

We began this study with the Synoptic Jesus, and the Synoptic Jesus is the divine revelation of the character of God. We have consistently asserted and demonstrated the wisdom of beginning any investigation with the character of Jesus. For our discussion of the character of Jesus, which means two things: It means that we have taken the Synoptic Christology with what Jesus thought about God, and we have it with what he thought about himself. In the chapter on Christology, we demonstrated the fact that Jesus, before he came before him, the nature of God is that he is justice, and his relation to men by judgment. It was in this that we have seen this axiom asserting that there is a strong revelation of God in the Old Testament and the Synoptics, there is also to be found a strong revelation of his judgment. If what we have said is accurate, then what should follow is that Jesus' consciousness of himself should also reflect upon this

THE CHRISTOLOGY OF CRISIS

Implicit in all we have said thus far is a Christology of Crisis--Jesus' consciousness of himself in relation to the Crisis drama. We now intend to draw that Christology to as fine a focus as possible. Of necessity this will not be a complete Christology, for it is a Christology of Crisis; but if the thesis of this dissertation is correct, this aspect of Christology will represent the central element of all Synoptic Christology, even as God's Crisis represents the centrality of all Old and New Testament theology.

We began this dissertation with the assumption that the Synoptic Jesus is the divine Messiah, the incarnate revelation of God. We have constantly asserted and demonstrated the wisdom of beginning any exegesis with the self-consciousness of Jesus. For our discussion of the Christology of Crisis, this means two things: it means that we must begin our Synoptic Christology with what Jesus thought about God, and conclude it with what he thought about himself. In the chapter on Theology, we demonstrated the fact that for Jesus, as for the Prophets before him, the nature of God is typified by justice, and His relation to men by judgment. So much is this so that we have seen this axiom asserting itself: wherever there is a strong revelation of God in the Old Testament or the Synoptics, there is also to be found a strong revelation of His judgment. If what we have said is accurate, then what should follow is that Jesus' consciousness of himself should also center upon this

concept of judgment. As we shall presently demonstrate, this is exactly the case. Jesus, in the Synoptics, saw his own mission primarily in terms of God's eternal Crisis. He saw himself as the symbol and agent and epitome of that Crisis.¹

There are four rather loosely defined classes of Synoptic material wherein Jesus' consciousness of himself stands out with special clarity. It is upon this material that we shall base our Christology of Crisis:

- A. Direct teaching where Jesus describes his own mission in terms of Crisis.
- B. Parables wherein Jesus pictures himself as presenting God's Crisis to men.
- C. Material where Jesus presents the Crisis in terms of the acceptance or rejection of himself.
- D. Material wherein Jesus places himself in the very judging position of God.


A. DIRECT TEACHING. There are four key passages wherein we find Jesus stating his mission specifically in terms of God's Crisis.

1. Casting Fire at This Time, Luke 12:49-59 (Mt. 10:34-36; 16:2,3; 5:25-26) Q-D-DG. There are three natural divisions in this section of Q material: concerning fire and division (vv.49-53), concerning the signs of the times (vv. 54-56), and concerning him who goes before the magistrate (vv. 57-59). It is our considered opinion that in each one of these three sections, Jesus is presenting his own mission in terms of God's Crisis. In the first two he announces his purpose, and in the third he demonstrates that purpose by actually casting the "word" of Crisis

1. "The concept of Judgment stands in the center of Jesus' Synoptic preaching. The summons to repentance contains within it the urgency that the judgment of God hangs over all men. Jesus therefore sees it as his mission to continually stress this serious judgment, and to awaken the fear of the supreme judge." (KWB-036)

before men. At first sight, Luke 12:49-59 presents such a confused historical and literary context that one is hesitant to assert its original existence as a continuous narrative.² Intensive exegesis, however, leads us to the conclusion that here is another example of what we have described as a "String of Pearls" (Cf. pp. 42 f.), representing the essence of a continuous narrative with no doubt much omitted.

vv. 49-53, "I came to cast fire upon the earth; and would that it were already kindled! (50) I have a baptism to be baptized with; and how I am constrained until it is accomplished! (51) Do you think that I have come to give peace on the earth? No, I tell you, but rather division; (52) for henceforth in one house there will be five divided, three against two and two against three; (53) they will be divided, father against son and son against father, mother against daughter and daughter against her mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

pur. There are three terms which provide the key to the meaning of this section: fire, peace and division. In order to understand the depth of meaning in Jesus' mind when he used the term, fire, it is necessary to begin by tracing its roots in the Old Testament.³ The word esh (), has several uses in the Old Testament. It is used to refer to a simple conflagration (Ex. 22:5; Is. 1:7; Jer. 17:27), to a cooking fire (Is.

2 The evidence for the confusion is this: a) whereas Luke includes the ideas contained in vv. 49-59 in a continuous narrative, Matthew puts them in three separate places in his Gospel. b) V. 50 seems to be out of place. In a long block of Q material (Lk. 12:22-59), v. 50 is the only one that has a parallel in Mark (10:38-39). As we shall show later, there is a much closer parallelism between vv. 49 and 51 than between vv. 49 and 50, especially with regard to content. c) vv. 49-53 are addressed to the disciples (Cf. v. 41), whereas vv. 54-59 are addressed to the "multitudes also." d) The word, hupokritēs, v. 56, suggests strongly that Jesus is speaking here to the scribes and Pharisees rather than to the disciples (see below).

3 We find no valid reason for rejecting v. 49 as an authentic word of Jesus. Bultmann's argument that vv. 49-50 are words of the early church is well answered by W. Manson (JM-101-104).

44:16), to an altar fire (Levit. 1:7), but more importantly to the fire that attends the appearance of God (Ex. 3:2; 19:18; Deut. 9:3; I Kgs. 18:24 etc.), and to the fire that symbolizes God's judgment against sin. Fire is equated with God's jealousy (Ezek. 36:5; Daut. 4:24; Ps. 79:5), His wrath (Ps. 89:47; Nahum 1:6; Lam. 2:4; Ezek. 21:36; 38:19 etc.) and His word (Jer. 23:29; Is. 30:27). This fire is definitely linked with God's judgment (mishpat, Ezek. 38:19; Is. 66:15). The fire of God's wrath serves to separate the good from the bad, acting as a catylitic agent in God's judgment activity (Is. 33:14; 43:2,3; Jer. 6:29-30). Finally, this fire often takes the form of a fire which a man kindles himself, thus making him his own judge (Is. 9:18; 33:11; 50:11). The strength of this judgment use of esh can be seen clearly in the fact that out of the thirty-two uses of the word in Isaiah, nineteen refer to God's judgment against Sin.

The Old Testament concept of "fire" seems to have occupied an important place in Jesus' consciousness. This is clearly seen in the fact that in the phrase, "I came to cast fire upon the earth" (Lk. 12:49), Jesus seems to be borrowing indirectly from Isaiah 66:15,16a. The following is the evidence:

VERBAL COMPARISON

Luke 12:49a

$\pi \hat{y}_i$ \hat{y}_i \hat{y}_i
 $\hat{\pi}_i$ \hat{y}_i \hat{y}_i

Isaiah 66:15,16a

$$\begin{array}{c} \dots \pi \hat{\sigma} \rho \quad \begin{array}{c} \epsilon' \\ \epsilon \end{array} \begin{array}{c} \epsilon \\ \epsilon \end{array} \epsilon \epsilon \dots \\ \dots \pi \hat{\sigma} \sigma \alpha \quad \begin{array}{c} \epsilon \\ \epsilon \end{array} \begin{array}{c} \hat{\sigma} \\ \hat{\sigma} \end{array} \dots \end{array}$$
$$\dots \frac{1}{\pi \alpha'} \frac{1}{\alpha} \hat{g} \hat{g} \dots$$

COMPARISON OF CONTENT

Luke 12:49aIsaiah 66:15,16a

"I came"	"For behold, Jehovah will come"
"to cast fire"	"For by fire will Jehovah execute judgment"
"upon the earth"	"upon all flesh" 4

COMPARISON OF CONTEXT

Literary Context

v. 51, "Do you 66:12, "I will extend peace
think that I have
come to give peace
on the earth?"

"No, I tell you, 66:14, "the hand of Jehovah
but rather division" shall be known toward his
servants; and he will have
indignation against his en-
emies."

vv. 52-53, This Is. 66:5, "Your brethren that
division will result
in the break-up of
families. hate you, that cast you out
for my name's sake ... shall
be put to shame." 5

COMPARISON OF SPEAKER

We have seen elsewhere that Jesus saw his own ministry clearly reflected in that of Isaiah (Cf. pp. 98 ff.). From the above we conclude that although Jesus is not quoting Isaiah directly, nevertheless this Isaiah passage is in his mind, and therefore can be said to furnish a significant background to

4 Note that the Targum of Is. 66:16a has "flesh" (basar), which the LXX renders "earth" (hē gē), indicating that either Luke or Jesus (or both) is conscious of following the LXX at this point.

5 It is significant to note that in Mk. 9:48 Jesus is reported as quoting verbatim from Is. 66:24, "For their worm shall not die, neither shall their fire be quenched." This Marcan passage is strongly reminiscent of Lk. 12:49. Here is another indication that the concept of "fire" in Is. 66 occupied a significant place in Jesus' consciousness.

his use of the word "fire" at this point. Let us now examine the Isaiah passage for the use and meaning of the term, fire. Isaiah 65:13-66:24 deals with the judgment of God upon His chosen people. On the basis of their obedience to Him, God will either reward them with a "new heaven and a new earth," or He will punish them with the flames of His anger. Fire is therefore a figurative reference to God's wrath against those who "when I spake ... did not hear: but ... did that which was evil in mine eyes" (Is. 66:4). Furthermore, in this passage, fire acts as a figurative reference to the "separating" activity of God's judgment. Where some are consumed in the fires of God's indignation, others "shall be comforted in Jerusalem" (66:13). Fire, by its very nature as an instrument of judgment (66:16), necessarily partakes of the selective activity of God's judgment. This very selective agent is not only the means of separating out the righteous, but is also the agent of destruction for the wicked.⁶ Now if the Old Testament use of "fire" immediately underlying Luke 12:49 is so obviously filled with Crisis significance, it is difficult to escape the implication that such is also the case with its indirect use in the Lucan passage. The "fire" of v. 48, as is so often supposed, Jesus is recorded in the Synoptics as having used the term, fire, on ten separate occasions.⁷ Since, in every other case, fire has to do with the judgment of God on sin, we might very well expect to find a Crisis significance to its use in those for whom this fire means salvation (life, the kingdom).

6 Cf. Mal. 3:2-3, "He is like a refiner's fire ..."

7 Mt. 5:22; 7:19; 13:40; 13:42; 13:50; Mk. 9:43 (Mt. 18:8); 9:47 (Mt. 18:9); 9:48; Lk. 12:49; 17:29.

Luke 12:49. More specifically, eight out of these ten uses of the word obviously refer to the judgment at the end of the age. The remaining two (Lk. 12:49 and Mk. 9:49), however, give more the appearance of a "present" judgment.

It is in the comparison of Luke 12:49 with Mark 9:49, "For every one will be salted with fire." that we find another clue to Jesus' use of the term, fire, in the passage under discussion. We have already outlined the evidence that when Jesus says in Mk. 9:50, "Have salt in yourselves," he is referring to the present manifestation of the kingdom of God "within you" (Cf. pp. 361 ff.). Salt, then, would be a metaphorical reference to the Spirit of God. This at once creates the strong probability that being "salted" (v. 49) refers to the personal reception of the immediate presence of God; i.e. to salvation. Now the significant thing for our discussion is that the agent of this "salting," this salvation, is "fire." Here we see fire used in an immediate, positive Crisis sense. This would then be in contrast to the "fire" of v. 48, which refers to the negative side of eschatological judgment (Cf. pp. 528 ff.). This means that being "salted with fire" in v. 49 refers back, not to the "fire" of v. 48, as is so often supposed, but rather to the challenge to "enter life" (enter the kingdom of God) of vv. 42-47. This is the "fire" of God's judgment, the Crisis demand for a decision that always comes with the presence of God, with the resulting separation of those for whom this fire means salvation (life, the kingdom) from those for whom it means being "thrown into hell." The

"fire" of Mark 9:49 represents the immediate Crisis presence of God, with all that His judgment involves. Now the implications of this for our discussion of Luke 12:49 are very great. If, in Mark 9:49, Jesus uses "fire" in this present Crisis sense, then when he says in the passage under discussion, "I came to cast fire upon the earth;" it is impossible to escape the implication that he is saying the very same thing. "I am come to bring the fire of Crisis to men; the fire which always attends the revelation of God."⁸

shalom. The second great clue to Jesus' meaning in Luke 12:49-53 is his contrast between the words, peace and division. The root, shalom, has a wealth of meaning (Cf. pp. 595 ff.). Pedersen makes a good case when he points out that one of the most important uses of shalom in the Old Testament is with reference to the harmony, the organic unity, which is the ideal of the Jewish home. "Nothing," says Pedersen, "is more unnatural than strife between brothers."⁹ This means that the very opposite of peace is the collapse of a nation identified by the state of affairs where men fight "every one against his brother, and every one against his neighbor" (Is. 19:2), where the "son dishonoreth the father...and a man's enemies are the men of his own house" (Mic. 7:6).¹⁰ In the

⁸ We have suggested that the words of John, "he will baptize you with the Holy Spirit and with fire," are very possibly the words of Jesus read back into those of the Baptist. Jesus' use of fire as described above tends to bear this out. Cf. also Heb. 12:29.

⁹ John Pedersen, Israel, Its Life and Culture, I-II, p. 264.

¹⁰ Cf. also Ezek. 38:21; Jubilees 23:16,19; Gen. 33:18.

light of this fact, Jesus' statement, "I have come to give [not] peace ... but rather division;" takes on striking significance.

halag. The Hebrew root, halag, underlying diameridzo, Luke 12:51, has a meaning which is directly opposite to that of shalom. Halag describes the rending apart of a person, an object or a nation. The Psalmist sings, "Be thou not far off [halag], O Jehovah," and hints at the peace of a soul destroyed by being separated from God (Ps. 22:19). Zechariah warns Jerusalem: "A day of Jehovah cometh when thy spoil shall be divided [halag] in the midst of thee" (Zech. 14:1), and we see the threat of the destruction of the peace of Jerusalem. In I Kings 16:21, we find "the people of Israel divided [halag] into two parts," and we see a picture of a nation whose peace has been destroyed because of civil war caused by Omri and Tibni, rival claimants to the throne of Israel. Probing further into the meaning of halag, we discover the striking fact that this is another of those Hebrew roots which describes the judgment of God. One of the predominant meanings of halag is "to assign a portion," both in the sense of punishment (Is. 17:14; Job. 27:13; 20:29), and in the sense of reward (Ecc. 2:10; 3:22; 5:18. Cf. pp. 595 ff.). What Jesus is saying in v. 51, therefore, is that he is come, not to preserve the "peace," the family or national status quo of the Jewish people, but to bring the division of God's judgment upon that status quo, which means reward for some, punishment for others.

11 Cf. Is. 19:2; Ezek. 38:21; Jubilees 23:16, 18; 2 Baruch 70:3-7; 2 Esdras 6:24; Micah 7:6; Mishnah Sotah 9:15.

One further factor for the understanding of this passage must be mentioned. In vv. 52-53, Jesus goes on to describe and amplify the division which he has come to create in terms of a figure of speech common to the Old Testament and other Jewish literature, "father against son ..." etc.¹¹ More specifically, Jesus at this point seems to be referring directly to Micah 7:6. It is in the judgment message of Micah, and the manner in which Jesus uses and changes the focus of the Micah passage, that we find a further basis for our Crisis interpretation of Luke 12:49-53. The following is the evidence that Jesus is referring to Micah at this point.

VERBAL COMPARISON

Luke 12:52-53

ἔσονται γὰρ ἀπὸ τοῦ νῦν
πέντε ἐν ἑνὶ οἴκῳ διημι-
μεριο-μένοι, τρεῖς ἐπὶ δύο
καὶ δύο ἐπὶ τρισὶν διαμερι-
σθήσονται, πᾶσις ἐπὶ υἱῷ
καὶ υἱὸς ἐπὶ πατρὶ, μήτηρ
ἐπὶ θυγατέρα καὶ θυγάτηρ
ἐπὶ τῇ μητέρᾳ, πένθερα
ἐπὶ τῇ νύμφῃ, αὐτὴς
καὶ νύμφη ἐπὶ τῇ πένθερᾳ.

Micah 7:6

διότι υἱὸς ἀνθρώπου
παιτεῖα, θυγάτηρ
ἐπανατίστανται
ἐπὶ τὴν μυστήρια
αὐτῆς νόμος ἐπὶ
τὴν πνεύμαν αὐτῆς,
ἐλθοὶ ἄνθρωπος
πάντες οἱ ἄνθρωποι
οἱ ἐν τῇ οἰκῇ αὐτοῦ.

COMPARISON OF CONTEXT

Historical Context

Jesus is on his way to Jerusalem. He seems particularly conscious at this time of the impending destruction of Jerusalem (Cf. pp.

This prophecy occurs during the reigns Of Hezekiah and Ahaz. Samaria has fallen and Sargon the destroyer is pushing past Judah to engage Egypt at Raphia. Judah is sunk deep in social evil. The prophet speaks to Judah of the doom to befall Jerusalem.

11 Cf. Is. 19:2; Ezek. 38:21; Jubilees 23:16,19; 2 Baruch 70:3-7; 2 Esdras 6:24; Micah 7:6; Mishnah Sota 9:15.

Literary Context5:5). Luke 12:52-53Micah 7:6

v. 51, "Do you think that I come to give peace on the earth? No ... but rather division."

5:5, "This man shall be our peace."

v. 49, "I came to cast fire upon the earth" (Cf. Lk. 19:44, "you did not know the time of your visitation").

7:4, "The day of thy watchman, even thy visitation, is come;"

COMPARISON OF SPEAKER

Micah was preeminently the prophet of the poor. He was a man of the country, whose message stressed God's justice in both of its expressions of love and wrath. He was unafraid to denounce Israel and Jerusalem for their sin. Jesus would certainly be familiar with Micah, and would find in his life and mission much similarity to his own.

The above demonstrates a close similarity between the content of the specific passages (Lk. 12:52-53; Micah 7:6), and certain striking points of contact in the historical and literary context. The significant thing for our discussion lies in the difference of meaning between Jesus' and Micah's use of this common figure of division. For Micah, the "day of visitation" comes as a result of the present wickedness which is exemplified by strife within families. The division is a description of the natural result of universal, moral evil. Jesus on the other hand uses these words as a description of the division within families that will occur as a result of his coming, as a result of his "day of visitation" (Lk. 19:44). Jesus has kept the strong note of judgment which we find in Micah 7:6, but, in his characteristic manner, he has added a new element. The new element is Jesus himself, and his own creatively new role in the judgment process. His role is to be different from the

narrow, nationalistic role of Micah's messiah of peace (Micah 5:5). He has not come to preserve the status quo. His call to repentance lays a sword of choice across a family, dividing those who respond to him from those who do not. This creative use of Micah 7:6, perhaps more than anything else, stamps the Lucan passage as an authentic word of Jesus, and the reference to Micah as a valid one.

It is now possible to draw vv. 49-53 to a sharp focus. Jesus' use of the Old Testament concepts of esh and halag and the figure of a nation divided, all converge at this point. He is repudiating one common Jewish idea, and thereby establishing a second. He dismisses the Jewish idea of a messianic age of peace in the sense of social solidarity and preservation of the Hebrew social system in which the messiah would be the peace of Zion (Micah 5:2 ff). His was not such a messiahship. Rather, and here is the point of the entire passage, he did come to bring to every man the Crisis fire of God's presence. He came to bring every man to the Crisis of a choice between obedience and to the demands of God or their rejection. In the Synoptics he is saying that this fire of Crisis will not create shalom in the popular sense, but will rather strike at the very heart of this "peace" by creating a division within a family between those who accept him and those who reject him (Cf. Lk. 17:34-35). We can now see the strong parallel between v. 49 and vv. 52-53. They say essentially the same thing: "I have come to cast fire, I have come to bring division, I have come to reveal the God of Crisis to

men."¹²

v. 54, He also said to the multitudes, "When you see a cloud rising in the west, you say at once, 'A shower is coming'; and so it happens. (55) And when you see the south wind blowing, you say, 'There will be scorching heat'; and it happens. (56) You hypocrites! You know how to interpret the appearance of earth and sky; but why do you not know how to interpret the present time?"

hypokritēs. There are two ideas in this passage which give us the clue to its meaning; "hypocrites" and "the present time." With regard to the former, we note the following: a) There are eight separate incidents in the Synoptics where Jesus is recorded as having used this expression with reference to his audience.¹³ It is never again used in the New Testament. b) Jesus is never recorded as having called his disciples "hypocrites." c) In four places in the Synoptics, Jesus definitely calls the scribes, Pharisees or rulers of the synagogues, "hypocrites." d) In six out of the eight separate incidents, if we include for the moment Luke 12:56, Jesus calls his audience, "hypocrites," in a saying which at the same time warns them of the judgment of God.¹⁴ This all suggests that, in Luke 12:56, Jesus is speaking to an audience composed of a generous proportion of scribes and Pharisees, and is warning them, merely in his use of the word, hypocrite, of God's impending judgment. This passage also illustrates Luke's carefulness in identifying

12 As T. W. Manson expresses it, "The coming of Jesus brings tension. It brings to sharpest issue the struggle between the Kingdom of God and the forces of evil. It compels men to take sides and members of the same family may be in opposite camps." (MMW-ad loc). So Jer. 91, BHS-494, BSE- ad loc., ICC-Lk. ad loc.

13 Mt. 6:2,5,16; 22:18; 23:3,4,5,23,25,27,29; 24:51; Lk. 6:42 (Mt. 7:5); Lk. 12:56; 13:15; Mk. 7:6 (Mt. 15:7).

14 Mt. 6:2,5,16; 23:13,14,15,23,25,27,29; 24:51; Lk. 6:42; 12:56; Mk. 7:6.

the audience by shifting the center of attention from the disciples, vv. 49-53, to the multitudes, vv. 54-56.

~~thors~~ ton kairon de touton.¹⁵ In Chapter VI we noted that in the Synoptics Jesus consistently uses the word, kairos, in a special sense. He uses it to refer to a limited period of decisive significance which is associated with an eternal act of God, either during the present span of history, or at the eschaton (pp. 228 ff.). The eschatological day of judgment is spoken of as a kairos,¹⁶ and more importantly for our present purpose, the time of Jesus' coming (Mk. 1:15), and the time of his precipitation of God's Crisis (Lk. 19:44, Cf. pp. 595 f. ; Lk. 18:30, Cf. pp. 440 ff.) is called a kairos. This strongly suggests that when we find Jesus using the word kairos (καιρος) in Luke 12:56, we would do well to look for its use in some aspect of this special sense.

~~(Next)~~ Turning to the Old Testament, we find abundant precedent for this special use of eth with regard to God's judgment. The "day of judgment" is called a "time [eth] of judgment." When Isaiah wants to warn of Babylon's impending "day of the Lord" (13:6), he says "its time [eth] is close at hand" (13:22). Jeremiah consistently refers to the judgment of God as "the time [eth] of their visitation" (10:15; 6:15; 8:1; 50:27 etc.).

~~Jesus~~ We are further confirmed in our belief that Jesus could have used kairos with reference to God's Crisis when we find it so used in the extra Biblical MSS of the first century. Moulton and Milligan's "Vocabulary of the Greek Testament" refers to a

15 Cf. BHS-241 for a good discussion of the textual weakness of the similar saying in Mt. 16:3.

16 Mt. 13:30; 8:29; Lk. 21:8; Mk. 13:33.

papyrus manuscript (P. Lond 42:15, B.C. 168) containing the phrase, ek tou to (iou) tou kairou emautē(n), which the authors translate, "out of such crises." Another of the Greek papyri in the British Museum (P. Lond 43:24) reads, toioutōn kairōn, which Moulton and Milligan translate, "such disasters." Another such MSS in the John Rylands Library, Manchester (P. Ryl I 28:153), reads, heksei tou kairou, which is translated, "he will have prosperity" (MM-ad loc). We note then, in this extra Biblical use of kairos, the same two-fold reference which we have found in every Biblical word used to describe God's judgment: punishment (disaster) and reward (prosperity).

Now there are those who, while recognizing the Crisis significance of Jesus' reference to the "present time," maintain that this has reference to the Crisis which, as Montefiore insists, "is shortly to culminate and end in the Last Judgment" (Mont-II-963). It is true that the analogy of the signs of weather (vv. 54-55) suggests that the climactic event which constitutes a kairos, whether it be a shower, scorching heat, or the judgment of God, will follow hard upon the signs which precede it. What is not necessarily true is the assumption that this Crisis is the Parousia. Rather, the evidence points to this as a reference to the Crisis significance of the time of Jesus' own coming, when the kingdom of God was cast before men as God's eternal Crisis. The following is the evidence: a) If we compare Luke 12:56 with the only other Synoptic utterances of Jesus which have any similarity to it, Luke 19:44; 18:30, we must conclude that "the present time" of Luke 12:56 refers to

the Crisis brought by Jesus' ministry, which is simply that which always confronts a man when he is presented with a strong revelation of the word of God. In our examination of Luke 19:44, we shall see that the "time of your visitation" referred to there is the time of God's judgment within the present era, focused in the person of His son.¹⁷ In Luke 18:30, the "manifold more in this time," which the disciples are to receive, refers to the physical rewards of discipleship which are to come on the plane of history, again a reference to God's judgment, but this time in a positive sense (Cf. pp. 440 ff.). b) The fact that Luke 12:56 is given in the literary context of vv. 49-53, where Jesus states the purpose of his ministry in terms of Crisis, further suggests that such is also the case at v. 56. c) The great weight of evidence in Chapter VI that not only did Jesus not predict an immediate Parousia, but rather constantly warned against such a misunderstanding, strongly urges us not to attempt to read an immediate Parousia into Luke 12:56. In the absence of any clear, positive evidence to that effect, we feel compelled to reject Montefiore's assertion. The Crisis referred to here is the "present" Crisis brought by Jesus' ministry, not the Parousia. Montefiore makes the error common to those in the "School of Consistent Eschatology" (Cf. pp. 218 ff.). He is facing the wrong direction in his exegesis. He is facing toward the eschaton, rather than toward Christ. The kairos that best fits the facts in Luke 12:56 is a time that is not so much eschatological as it is Christological" (Cf. ChT-85,140,152).

17 Cf. pp. 595 ff. As T.W. Manson says, "Inability to recognize the 'time of visitation' is the same thing as inability to 'interpret this time,' Lk. 12:56 (MMW-613).

2. Making Friends Quickly, Matthew 5:25-26 (Lk. 12:57-59) Q

"Make friends quickly with your accuser, while you are going with him to court [in the way], lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison; (26) truly, I say to you, you will never get out till you have paid the last penny."

The last unit of this Q "string of pearls" poses a very special textual problem with which we must deal before proceeding with the interpretation. It is our conviction that Matthew 5:25-26 and Luke 12:57-59 represent the same saying, which is most originally represented in the Lucan context, but in the wording of Matthew 5:25. The following is the evidence: a) Luke 12:58 differs greatly in sentence structure, wording and mental imagery from its counterpart in Matthew.

Matthew 5:25

υπηρέτης (Heb. 720)
This is a servant, magistrate's attendant, an officer of a synagogue. It occurs many times in the New Testament.

εὐνοῶν

This means to be friendly or kindly disposed. It occurs only in Matthew.

παράδω (Heb. 772)

This means to give, hand over, deliver to prison. It occurs many times in the New Testament.

Luke 12:58

ὑπάκτ' αὐτῷ (Heb. 711)
This is a court officer, one who exacts payment. It occurs only here in the New Testament. It is obviously Lucan.

ἀπὸ γιλαίων (Heb. 710)

This is a legal term for being quit of someone or something. It is used only three times in the New Testament (Luke, Acts, Hebrews). It is a Lucan favorite.

κατασύρει (Heb. 717)

This means to drag away, pull down in a violent manner. This is its only occurrence in the New Testament.

b) In comparison with the above differences between Matthew and Luke, we note the striking fact that, whereas only thirty-five percent of the Greek words in Luke 12:57-58 are duplicated

in Matthew 5:25, eighty-three percent of the Greek words in Luke 12:59 are duplicated in Matthew 5:26. c) Matthew 5:25 has no real verbal connection with Matthew 5:26. It is only in 5:26 that the antidikos is identified as a creditor. d) It is Luke, rather than Matthew that makes it abundantly clear, in the first half of the story, that this man is a debtor going before a magistrate. The word apēllachthai in Luke has a legal connotation which Matthew's eunoōn does not, and Luke's addition of ep archonta ... dos ergasian makes the legal reference unmistakable. These facts tie Luke 12:59 to Luke 12:58 much more closely and originally than Matthew 5:25 is tied to Matthew 5:26. e) We note above that Luke uses several words not used again in the New Testament, suggesting an Hellenic background for the Lucan saying. f) The saying ends well at Matthew 5:25 (Lk. 12:58), not needing Matthew 5:26 (Lk. 12:59) to make the point. g) Matthew 5:26 (Lk. 12:59) runs counter to Jesus' consistent teaching that there will be no escape from God's final punishment. The use of "prison" in Matthew 5:26 (Lk. 12:59) is opposed to the Parable of the Unforgiving Servant (Mt. 18:34), the only other place where Jesus uses this figure to refer to punishment. In that parable, there is no thought that the accused shall get out of prison (Cf. pp. 185 ff.). h) As to the context, it is commonly accepted that the Sermon on the Mount in Matthew is a conflation of material from many sources. Matthew 5:25 does not necessarily go with the reference to being reconciled to one's brother (Mt. 5:23-24). The connection is more superficial than

essential. As we shall show in a moment, however, the saying under discussion has a definite, logical connection with what precedes it in Luke 12:49-56.

From the above evidence, we draw the following conclusions: a) The section regarding release from prison (Lk. 12:59; Mt. 5:26) is more original in Luke's source than in Matthew's. b) This suggests that Matthew 5:26 has been added to 5:25 to make it harmonize with Luke 12:59. c) All the above suggests that Matthew 5:25 is the older version of the basic saying and the one more likely to be original. d) Whereas Matthew's version of the saying in 5:25 is the more original, the Lucan context is the one more likely to be accurate.

In approaching the interpretation of the above passage, the first thing we note is that it is audience-centered. The pronoun, you, dominates the saying. If Luke 12:54-58 is, as we have said, a continuous teaching, then the "you" of v. 58 is interpreted by hupokritēs, v. 56. That this is indeed the case is suggested by the fact that antidikos, v. 58, indicates that the "you" of the audience is under some kind of condemnation, which is just the meaning Jesus attached to hupokritēs.

Another clue to the interpretation of this passage lies in its existence as a parable. In the Matthew context, it appears to be merely a bit of direct advice as to how to stay out of prison, rather than a parable. On the contrary, the following considerations lead us to agree with a host of others that this is indeed a parable.¹⁸ a) If we consider this to be

18 So MMW-413, Mont. II-963, ICC-Lk, ML, CL, et al.

a direct saying, it is completely beside the point in a Lucan context which is dealing with the judgment of God. In a moment we shall show the clear logic for insisting on the validity of the Lucan context. b) We have seen that one of the characteristic features of Jesus' parables is a certain illogical element, which argues for its existence as a parable rather than a direct saying. The illogical feature here is that the saying assumes the accused to be already guilty, even before he comes to trial. c) The addendum in Matthew 5:26 (Lk. 12:59) obviously makes this a parable. The fact that we have rejected the original nature of this addendum does not detract from the fact that the editor who added it must have considered the entire saying to be a parable.

12:49- There are four elements in this parable which place it in the main stream of Jesus' parables of judgment. The "you" of the parable, identified with the audience to whom Jesus is speaking, stands guilty of some serious offense. There is an antidikos who condemns the offender. There is the seeming assumption that the offender must pay for his offense. There is finally the threat of punishment which takes on special significance because the parable assumes there is no question of the offender's guilt. We need not belabor the fact that this parable follows a pattern similar to that followed by so many of the other parables of judgment already discussed.

If, as we have said, this is a parable, and the offender can be identified with the audience, then the only conclusion

that can be drawn is that Jesus himself stands in the position of the antidikos. Those in the audience are being challenged by him for an offense which is not definitely named in the version we have accepted as original, but which is identified as being serious, and of which the audience is assumed to be guilty. There can be little doubt that this is another reference to the judgment of God which Jesus came to cast before men, a constantly recurring theme in the Synoptics.

There has been some question as to whether the threatened punishment refers to some kind of judgment on the plane of history, or whether it refers to eschatological punishment. The following facts argue for its "present" reference: a) Luke 12:49-56 and 13:1-9 (Cf. pp. 587 ff.) refer to judgment on the plane of history. This need not carry too much weight, however, for we have seen that Jesus often changed quickly from discussing present judgment to the eschaton and then back again. b) V. 59 suggests that the offender will eventually get out of prison. The doubtful nature of v. 59, however, weakens this evidence. On the other hand, the following facts argue for an eschatological reference to this threatened punishment: a) Matthew, in inserting this parable after 5:21-24, makes phulakē (v. 24) stand parallel to gehenna (v. 22), thus giving an eschatological reference to phulakē. The doubtful character of Matthew's literary context, however, all but negates this evidence. b) The Parable of the Unforgiving Servant (Mt. 18:23-35), the only real Synoptic parallel to the parable under con-

sideration, is a parable of final judgment. This carries perhaps the most weight, but is far from final.

A third alternative is that Jesus is here making a general reference to man's indebtedness to God, and God's promise of punishment unless man makes an effort to correct his offensive relationship to God. The question as to whether the threatened punishment is present or future would then be secondary to the basic point that punishment is certain and will be adequate. We have noted at other places just such a general reference to judgment (Cf. Mk. 12:1-12. Cf. pp.192 ff.).

A final alternative is that we are unable to decide the time reference of this punishment because the main point of the parable is not the fact or nature of the punishment, but rather the demand for repentance.¹⁹ This last has much to commend it, and should act as a warning against putting the emphasis on punishment when actually it should be on another element of the parable. The solution probably lies somewhere between these last two alternatives.

However we resolve the above difficulty, we can be certain that here is another parable where Jesus presents God's Crisis to men. In effect he is saying, "You are offending against God, and if you come to judgment now or in the future in your present offensive condition, the only outcome will be a negative one. Repent now, for you are even now on the way to the court where you must give account for your lives" (Cf. MMW-413).

19 So ML, CL, Mont.II-963.

In concluding this section, it is possible now to see the continuous nature of theme and logic which makes Luke 12: 49-59 a "String of Pearls." The unifying theme is Jesus' own Crisis mission. He enunciates this theme with the statement, "I came to cast fire upon the earth." He elaborates it by the statement, "Do you think that I have come to give peace on the earth? No, I tell you, but rather division." He punctuates it with the words, "Why do you not know how to interpret the present time?" He then demonstrates this theme by casting the word of God's Crisis before them in the very parable we have just discussed. Certainly this is a continuous narrative describing the Crisis mission of Jesus.

2. In the Synagogue at Nazareth, Luke 4:17-21 L-G

and there was given to him the book of the prophet Isaiah. He opened the book, and found the place where it was written, (18) "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, (19) to proclaim the acceptable year of the Lord." (20) And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. (21) And he began to say to them, "Today this scripture has been fulfilled in your hearing."

Here is another passage where Jesus describes his own mission as that of presenting God's Crisis to men. There seems to be general agreement among scholars as to the authenticity of this as a word of Jesus, so this question need not greatly concern us. Abrahams is of the opinion that the New Testament accounts of reading in the synagogue are among the most authentic New Testament records (Ab.PhG-7). Manson further strengthens this probability by his suggestion that it

is quite possible that Luke obtained the account of this event from Jesus' mother or sisters who were probably present (MMW-82).

One of the most hotly contested problems with regard to this passage is one which has a direct bearing upon our thesis, and so must be considered. Did Jesus deliberately choose this passage from Isaiah 61:1-2, or must we look for some other explanation? Montefiore insists that "Luke chose the passage from Isaiah because he saw in it the best representation of Jesus' messianic mission" (Mont. II-873). As we see it, the one bit of evidence which in any way supports his claim is the fact that Luke 4:18-19 follows the LXX perfectly. There is one observation, however, which strongly militates against this possibility. We note that Luke follows the LXX perfectly up to aposteilai, but then he adds aposteilai tethrausmenous en aphesei, which is not in the LXX, and omits the phrase which concludes the LXX passage, kai hēmeran antapodoseōs. The question which tends to dissipate Montefiore's argument is this: after following the LXX so closely, and, if Montefiore is correct, deliberately, why did Luke add this new material and omit part of the LXX passage? This very break in the LXX continuity argues that this material came to Luke essentially as it is found in his Gospel.

Israel Abrahams on the other hand argues that Jesus did not choose this passage himself, but that it was chosen for him by the synagogue authorities (APG-8). He points out that it was obviously not Jesus' choice since the book of Isaiah was handed (epedothē) to him. Abrahams makes the point that the verb heuren

does not mean that Jesus looked for the passage and chose it, but rather than he found it ready. Finally Abrahams offers as evidence the difference between anoiksas, v. 17, which means to open up a scroll already unrolled to that point, and the verb ptuksas, v. 20, which refers to the rolling up of a scroll.

In opposition to Abrahams, and in support of the authenticity of Jesus' own choice of this passage, we offer the following evidence: a) Abrahams has accepted the reading, anoiksas, v. 17, and placed great stress on this reading. This is a very inconclusive argument. We note that there is an alternative reading at v. 17, anaptuksas, which means to unroll, and which actually has a greater weight of textual evidence to support it than does anoiksas.²⁰ b) The active voice of anoiksas (anaptuksas) suggests that Jesus was the active agent in the opening of this scroll. c) Abrahams' argument about heuren, v. 17, reveals a greater attention to his dogmatic purpose than to the evidence. Abbott-Smith's Greek Lexicon translates heuren, "to find with or without previous search." The use of the verb in Matthew 7:7; 2:8 etc. obviously demands a search prior to the finding, and we find no reason to deny such a prior search to the finding of the desired Isaiah passage in Luke 4:17. d) Abrahams himself points out that whereas the synagogue readings

²⁰ Both are supported by Alexandrian and Byzantine MSS, but anaptuksas has by far the strongest Byzantine support, plus D, Theta and many others. It is indicative of the weight of evidence for anaptuksas that the text of Huck's Synopsis chooses this reading.

from the Pentateuch were fixed, those from the Prophets were optional, indicating that Jesus would have been free to choose his passage that day. e) It would be entirely consistent with Jesus' use of the Isaiah messianic passages elsewhere in the Synoptics for him to apply Isaiah 61:1-2 to himself at this point. f) The only reason for Isaiah 61 being quoted here is to show that Jesus himself connected it with his ministry. It is therefore much more reasonable to hold that Jesus chose the passage deliberately than to attribute the choice to coincidence, as Abrahams does.

If Jesus chose this passage deliberately, and clearly identified his mission with it ("Today this scripture has been fulfilled in your hearing"), then we have here a significant point of departure for Jesus' own Christology. There are two things of significance with regard to this Isaiah passage: a) First of all, it has definite overtones of the messianic servant of Jehovah concept (Is. 42:3,7; 49:9). b) Secondly, and more importantly for our purpose at the moment, this Isaiah passage describes the future glory of Zion in terms of the judgment of God. "The year of Jehovah's favor, and the day of vengeance of our God" (Is. 61:2) describe the typical two-fold nature of the judgment of God as found in the Old Testament (Cf. pp. 234 ff. Cf. also Is. 59:17; 63:4). Especially significant is the phrase, "acceptable year of the Lord." As we have already pointed out (pp. 235 f.), this phrase is consistently used in the Old Testament to refer to the messianic age, the glorified kingdom of God. For traditional Judaism, this kingdom was to come

at the end of the age in the form of a physical theocracy in Jerusalem. We can well imagine, then, the astonishment of Jesus' hearers when he announced that this age had come, and that the messianic king was even then speaking to them in Nazareth. This indication that the kingdom of God was "upon you" (Mt. 12:28; Lk. 10:9) is exactly the emphasis on the "present" kingdom which we have demonstrated occupied a significant place in Jesus' Synoptic teaching (pp. 248 ff.). Here, then, we find Jesus announcing his purpose of presenting the kingdom of God to men in terms of an Isaiah passage containing a strong reference to God's judgment: His salvation of Zion, and His "vengeance" upon those outside this glorified kingdom. We must of course interpret the kingdom of God here in terms of Jesus' creatively new concept, rather than the more narrow eschatological theocracy of Isaiah.²¹

3. Jesus' Lament Over Jerusalem, Luke 19:41-44 L-G

And when he drew near and saw the city he wept over it, (42) saying, "Would that even today you knew the things that make for peace! But now they are hid from your eyes. (43) For the days shall come upon you, when your enemies will cast up a bank about you and surround you, and hem you in on every side, (44) and dash you to the ground, you and your children within you, and they will not leave one stone upon another in you; because you did not know the time of your visitation."

In another passage which contains a most unique textual phenomenon, we find Jesus referring to his mission in terms of

²¹ The question arises as to why Jesus omitted the last part of Is. 61:2, "the day of vengeance of our God." P.B.W. Strather Hunt suggests that this was omitted because Jesus was reading from the haphtorah for the day, a lexionary containing extracts from the Prophets instead of the entire text (PGS-18, 19). Another suggestion is that Jesus did the omitting deliberately because proclaiming "the acceptable year of the Lord" better described his purpose.

judgment. The focus of attention is Jerusalem, which is representative of the people who live within it.

There are many problems connected with this passage, and many take exception to it on a variety of grounds. Loisy holds that it is not an authentic word of Jesus because the precision of the description of the destruction of Jerusalem shows that Luke wrote after 70 A.D.²² This criticism has little weight, for as William Manson points out,

The terms of the prediction, "Your enemies will throw up ramparts round you, and encircle you, and beseige you," etc., need not in their present form be later than the event of A.D. 70, for they are drawn largely from Isaiah xxix.3 and Psalm cxxxvii.9. Jesus plainly saw the end towards which things were tending in Judaea (ML-217).

Indeed, it would not be difficult for anyone acquainted with the prevailing methods of warfare, and with the stories of past destructions of Jerusalem, to predict with a fair degree of accuracy the general outlines of a future destruction of that city. T. W. Manson's verdict on this issue is strong and to the point: "To describe these verses as a Christian composition after the event is the kind of extravagance that brings sober criticism into disrepute" (MMW-612).

Another factor which seems to argue against the authenticity of this passage is that whereas the triumphal entry is basically Marcan material, neither Mark nor Matthew have this incident of Luke 19:41-44. As we shall see presently, however, this does not necessarily destroy the authenticity of the passage.

²² ES.II-272. So also J. Weiss, op. cit., p. 487, "Die weissagung im einzelnen ist nach den späteren ereignissen formuliert."

On the other hand, there are certain definite indications that Luke 19:41-44 is an authentic word of Jesus. a) We have indicated in Chapter VIII a fairly large body of evidence that shows Jesus warning of some form of present, physical calamity to come upon Jerusalem (pp.455 ff.). We have noted the striking fact that every one of the ten such references is placed in a Jerusalem context, during, or approaching, those last days of Jesus' life. This suggests very strongly that the forthcoming doom of the city and its people occupied a prominent place in Jesus' consciousness during those last days. The occurrence of this theme at Luke 19:41-44 is therefore perfectly consistent with the general testimony of all three Synoptic Gospels.

b) It is to be noted that the L source seems to place a strong emphasis on the doom of Jerusalem. Five of the ten passages cited come from L (pp. 455 ff.). Furthermore, we note that L supplies details concerning Jerusalem and armies (e.g. Lk. 21:20) where Mark and Matthew do not, seeming thereby to want to make certain that we understand the exact nature of the doom to befall the city. If it were not for the presence in Mark and Q of this same message of doom, we might take this as an indication that L is adding material that is unauthentic. As it is, this only indicates that Luke's special source is more concerned with the calamity to befall Jerusalem than are Mark and Q. Here is good reason to explain why Luke 19:41-44 would be preserved in the L tradition and not in the others.

c) We have already suggested that in six of the ten passages referring to the destruction of Jerusalem, Jesus either

quotes directly or makes strong allusion to Hosea 9-10 (pp. 469 f.). At a later point in our present discussion, we shall give the evidence that in the saying at Luke 19:41-44, Jesus is heavily indebted to Hosea 9:7. Here, then, is a further indication that Luke 19:41-44 is an authentic part of Jesus' teaching during those last climactic days when the destruction of Jerusalem was prominent in his mind, especially in terms of Hosea. To sum up, the above evidence indicates that we are probably justified in assuming that Luke 19:41-44 is an authentic word of Jesus, given in or near Jerusalem, sometime during the last days of his ministry, and quite possibly at the very point where Luke inserts it.

There are three distinct parts to Luke 19:41-44: a) vv. 41-42 wherein Jesus deplores the present situation in Jerusalem; b) vv. 43-44a wherein he prophesies what is to come upon Jerusalem in the future; c) v. 44b wherein he returns to the present and reaffirms the cause of the calamity that is to come. Now the first and third sections have certain things in common as over against the second section which it is important to note as an introduction to our exegesis. The first and third sections both speak of the "present" situation. They both indicate that the calamities described are to come about because the people of Jerusalem did not know certain things, "the things that make for peace ... the time of your visitation." A third similarity lies in the meaning of these two phrases, which describe that which Jerusalem did not know. This is especially important, for in the similarity of meaning of

these two phrases lies the key to the full understanding of this passage.

"The things that make for peace ... the time of your visitation." The interpretation which is most commonly given to these two phrases is well put by Montefiore: "God visits or tests Jerusalem in sending it the Messiah to see whether it will accept him or no" (Mont. ad loc.). T. W. Manson goes a step further in saying that the "inability to recognize this 'time of visitation' is in effect the failure to recognize that the kingdom of God is come nigh unto you" (MMW-613). These interpretations are certainly in the right direction, but we dare to suggest that they only hint at the profound depths of meaning that exist in these two phrases.

It is one of the basic premises of this study that Jesus' mind was founded upon and moulded by the Jewish scriptures, especially the prophetic books (Cf. Chapter III). At Luke 19:41-44, we see this dramatically illustrated by the way that Jesus' saying is founded upon Hosea 9:7. It is this connection with Hosea that provides the main key for unlocking the meaning of the two phrases under discussion, "the things that make for peace ... the time of your visitation."

The following is the evidence for this connection.

VERBAL COMPARISON

Hosea 9:7

Luke 19:42,44b

a) LXX

αἱ ἡμέραι τῆς ἀνταποδοσεως σου
αἱ ἡμέραι τῆς ἐκδικησεως

a)

τὰ πρὸς ἐργίην
τὸν κατὰ τῆς ἐπισκοπῆς σου

This prophecy is addressed to This prophecy is addressed to

Hosea 9:7

b) Hebrew Text

בָּאֵן יְמֵי הַשָּׁלֹחַ
בָּאֵן יְמֵי הַפָּרֶה

c) Aramaic Text--Targum Hosea 9:7

אָהֵן יְמֵי הַשָּׁלֹחַ
אָהֵן יְמֵי הַפָּרֶה

Luke 19:42,44b

b) Hebrew New Testament (Delitzsch)

אֵת-הַגִּבּוֹר שֶׁלֹּד
אֵת-הַיָּד שֶׁפָּרֶה

c) Aramaic (some partial equivalents to Lk. 19:42,44b from the Targum of Jeremiah)

(Jer. 15:5) שֶׁלֹּד
(Jer. 10:15) גִּבּוֹר שֶׁלֹּד

Concerning the above, we note two significant facts: a) When antapodoseōs, Hosea 9:7, and eirenēn, Luke 19:42, are rendered into Aramaic, they both have the same root, לש; b) When ekdikēseōs, Hosea 9:7, and episkopēs, Luke 19:44, are rendered into Aramaic, they also probably have the same root, לש.

COMPARISON OF CONTENT

Hosea 9:7

"The days of visitation are come [prophetic perfect], the days of recompense are come;" These words stress the Crisis, both moral and physical, which faces Israel because the time of visitation of God's wrath is come. "Visitation," and "recompense" are in synonomous parallelism, and so have essentially the same meaning..

Luke 19:41-44

"you did not know the time of your visitation," "Would that even today you knew the things that make for peace!" Note the perfect force of the Aorist. The time of visitation (of what, we are not yet prepared to say) has come. If the thesis of this exegesis is correct, we have here the same synonomous parallelism as in Hosea.

COMPARISON OF CONTEXT

Historical Context

This prophecy is addressed to

This prophecy is addressed to

Hosea 9:7

Israel at the time of a wild harvest festival (ICC-Lk). Jereboam II is dead, Israel has been cursed with a series of petty kings who have done little but fight for power. The rulers stand on the threshold of the Assyrian invasion of 721 B.C. There is great political unrest (Hos. 7:1). The rulers are vacillating between Assyria and Egypt. Immorality is rife (7:1), and especially among the priests (4:4). Israel has rejected Jahweh (9:17; 10:3). Empty formalism is all Judaism has to offer. Idolatry is widespread. Wealth and dissolution is rampant. Conspiracy, revolution and anarchy prevail. Israel is doomed.

COMPARISON

The great theme of Hosea's message was that God cared for Israel, and that Israel had not known Him. The great theme of Hosea's message was that God cared for Israel, and that Israel had not known Him.

Literary Context

Hosea 4:6, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I also will forget thy children."

9:1, "Rejoice not, O Israel"

9:1, "thou hast played the harlot"

Luke 19:41-44

Jerusalem at the time of the Passover festival. Herod the Great is dead, and the country has been divided between his sons. Archelaus, Tetrarch of Judaea and Samaria, has been a failure, and a subordinate Roman official with the title of Procurator has been sent to take charge of that area. There is great political unrest, for Rome is afraid of uprisings. The Zealots are active, and Pilate is quick to punish any and all offenders (Lk. 13:1-9). There is great corruption among the High Priests who have made the temple a source of personal wealth. Judaism is facing a strong tendency to water down the Mosaic tradition with elements from the Hellenistic world. Jesus reads the signs of the times and pronounces doom on Jerusalem. 23

19:42, "Would that even today you knew the things that make for peace ... you did not know the time of your visitation."

19:37-38, "The whole multitude of the disciples began to rejoice and praise God."

19:46, "you have made it a den of robbers."

23 Cf. Kirsopp Lake, An Introduction to the New Testament (London: Christophers, 1938), pp. 191-193. Cf. Alfred Edersheim, The Life and Times of Jesus the Messiah (London: Longmans, Green, and Co., 1900), Vol. I, pp. 364-374.

Hosea 9:7

9:15, "because of the wickedness of their doings I will drive them out of my house;"

10:14a, "thy fortresses shall be destroyed"

10:14b, "the mother was dashed in pieces with her children. So shall Bethel do unto you because of your great wickedness."

Luke 19:42,44b

19:45, "And he entered the temple and began to drive out those who sold, saying to them, 'It is written, 'My house shall be a house of prayer; but you have made it a den of robbers.'"

19:43,44, "the days shall come upon you, when your enemies will cast up a bank about you and surround you, and hem you in on every side...and they will not leave one stone upon another in you;"

19:44, "and dash you to the ground, you and your children within you."

COMPARISON OF SPEAKER

The great theme of Hosea's message was that God cared for Israel. Other outstanding themes were that Israel did not know God (5:4), the necessity for repentance (2:7; 14:12; 10:12), the picture of God as a loving father (11:1) and the note of heartbreak over Israel's sin which runs throughout Hosea (11:8).

There is every probability that Jesus would see himself reflected in the person and work of Hosea. There is no other prophet with whom he would have more in common. The theme of God as loving father (Lk. 15:11-42), the necessity for repentance (Mk. 1:15; Lk. 13:5) and the note of heartbreak (Mt. 23:37-8) are all dominant in the message of Jesus.

The above parallels between Hosea 9:7 and Luke 19:42,44b, and the especially striking parallels between the events and sayings surrounding Jesus' triumphal entry into Jerusalem and Hosea 9-10, all make it scarcely to be doubted that Jesus was not only thinking and speaking in terms of Hosea, but acting in those terms as well.

"The things that make for peace." In the strong light of the above evidence of reference to Hosea 9:7, we are faced

with a most interesting question: is there any significance in the fact that eirēnēn (peace) in Luke 19:42 and antapodoseōs (recompense) in Hosea 9:7 have the same Aramaic root, ܐܝܪܢܐ ? Ordinarily we would attribute this to coincidence and pass on, but the striking parallels between these two passages strongly suggests something more than mere coincidence. As we see it, there are four main possibilities here: a) Jesus is referring to Hosea 9:7 only with reference to the "time of visitation" and perhaps to some other Old Testament passage in the reference to "peace." This is entirely possible for Jesus certainly is aware of the strong Old Testament use of the root, ܐܝܪܢܐ, to refer to "peace," especially in a messianic sense. Professor Norman Porteous has presented a good case that Isaiah 48:18 is the background of Jesus' lament over Jerusalem.²⁴ There is undoubtedly an element of truth in the assertion that this use of "peace" formed part of the subconscious background of Jesus' use of ܐܝܪܢܐ in Luke 19:42. The question is, however, was this the main idea in mind? We might picture the background of Jesus' thought at this point as a tree with one tap root and many capillaries. All of the roots undergird the tree, but one in particular is the main root, and it is this that we are concerned to find. We cannot help but note, in response to Professor Porteous, that the parallels between Hosea 9:7 and Luke 19:42 are far stronger, in a dramatically striking way, than those between Luke 19:42 and any of the many possible Old Testament passages from which Jesus might have

24 Norman Porteous, "Shalom, Shalem," Deliberations of the University of Glasgow Oriental Society.

gotten his concept of $\Omega\psi\omega$ at this point.²⁵

b) The second alternative for deciding the meaning of Luke 19:42 is that Jesus is making a play on the root $\Omega\psi\omega$. This alternative has much to commend it. We note that this root has both the positive meaning, peace, and the negative meaning, recompense (pp. 164 ff.). The device of a play on this root is a common one in Hebrew literature.²⁶ We further note that the Hebrew root, שָׁלַם , which underlies ekdikēs-eōs (Hos. 9:7) and episkopēs (Lk. 19:44), can also have both the positive meaning, salvation, and the negative meaning, punishment (pp. 158 ff.).²⁷ Jesus would have strong precedent, then, for making such a play on words at Luke 19:42.

c) The third interesting possibility which suggests itself is that Luke has mistranslated an Aramaic original which contained, at the point of Luke 19:42, the root, $\Omega\psi\omega$, translating as "peace" what should have been translated by the word, "recompense." The following is the logic and the evidence to support this suggestion: (1) First of all we must recognize that Jesus' native tongue was Aramaic, and that this saying was probably originally given in that language. This means that somewhere along the way it had to be translated into Greek. (2) We must also recognize that Luke was a Gentile for whom

25 Some possible Old Testament parallels, where $\Omega\psi\omega$ is used in the sense of "peace," are: Is. 9:6; 2:2-4; 32:17; 66:1-12; 48:18; Micah 4:1-4; 5:5 etc.

26 Cf. I Chron. 22:9; I Kgs. 11:4; Jer. 15:5. T.W. Manson suggests that the phrase, "the things that make for peace," is a play on the root, שָׁלַם , and the popular etymology of the name, Jerusalem, as meaning "vision of peace" (MMW-612).

27 For e.g. of the Aramaic root, שָׁלַם , in a negative sense, Cf. Hos. 9:7. For its use in a positive sense, Cf. Talmud, Sabbath 12b, where it is proven that the Lord "visits" the sick.

Greek, not Aramaic or Hebrew, was the native tongue. The mis-translation of an Aramaic source would therefore not be unusual with him. There is a great deal of evidence to the effect that in several cases Luke actually did mistranslate Aramaic originals. J. H. Moulton, in an Appendix to his "Grammar of New Testament Greek," lists eleven places where Luke could have mistranslated an Aramaic original. B. H. Streeter suggests that Luke has made such a mistranslation at 11:41 (BHS-279), and T. W. Manson makes the same claim for 12:46 (MMW-410).²⁸

(3) That this confusion on Luke's part was entirely possible is supported by some rather striking evidence from the Targum.

Note the possibility of confusion in the following:

Jer. 18:20 "shall [evil] be
recompensed? (i.e. punished)

Jer. 15:5 "of thy welfare"
(i.e. peace, salvation)

X O S W S

X O S W S

Jer. 25:14 "I will recompense"
(i.e. punish)

Job 9:4 "and who hath pros-
pered" (i.e. been saved ...
found peace)

O S W X I

O' S W X I

Anyone seeing the above in an unpointed text would not know whether to translate them as "peace" or as "recompense," unless the language were familiar, or the context gave some definite clue. It is a curious and perhaps very significant phenomenon that the two cases above where the identical forms have

28 Cf. BSE-xxiv for further evidence that Luke was a Gentile and made translating errors. Cf. also C.C. Torrey, Our Translated Gospels, pp. 31, 34. It is also possible that the error could have originated before Luke received the text of this saying. If the widely held theory that Luke collected his material in Caesarea is correct (so HBS-218), if Taylor is correct that this was from the daughters of Philip the Evangelist, and if Phil-
ip were a Greek (so DChG.II-359), then the error possibly origin-
(cont. on following page)

the opposite meanings of "recompense" and "welfare" (or peace) are found in Jeremiah, a book often quoted by Jesus, and in passages that speak of the destruction of Jerusalem. Could it be that Jesus was aware of this particular curious coincidence of form at Jeremiah 18:20 and 15:5 and used it as the basis of his play on words at Luke 19:42? A. H. McNeil adds further weight to the possibility of such a confusion when he suggests that Matthew has made a similar mistranslation of the very root in question at Matthew 5:25 (AHM-63). If we grant the likelihood that Luke has mistranslated this Aramaic original, it is possible to trace the error in the following manner: Jesus had in mind the passage in Hosea with the meaning, "recompense," and rendered it, much as the Targum has done, with the feminine construct verbal noun, ܐܕܫܘܟܐ. Luke then would have received an unpointed Aramaic text containing the word ܐܕܫܘܟܐ, a feminine verbal noun in construct from the root, ܐܫܘ, or a verbal noun with the intensive ending, ܐܫܘܐ (Cf. Jastrow-ix), which could mean either "recompense" or "peace." He naturally enough chose to translate it "peace," since, if the Targum is any judge, that was the most prevalent use of the root, ܐܫܘ.

d) The fourth alternative in explaining the above phenomenon at Luke 19:42 is a combination of the first three. It is that at this point Jesus is making a play on the root, ܐܫܘ, in all the richness and depth of its meaning. If Jesus is the messianic Son of God, as we have assumed, and if he meditated

long on the meaning of his messiahship and on his relationship to such passages as Hosea 9:7, as we have shown is most probable, then we can expect the scope of his consciousness of such a root as *shalom* to be immense. What we are dealing with is a "comprehensive mind," and our interpretation of that mind ought therefore to be "comprehensive." Seen in this light, we can expect this root to have all the depth of meaning which the Hebrew poured into the word, peace, in its total reference to physical prosperity,²⁹ and to moral-spiritual salvation.³⁰ We can also expect this root to have in Jesus' mind the two-fold judgment reference of the word, recompense, which sometimes is used in the Old Testament to describe God's salvation (Prov. 13:21; Ruth 2:12; Ps. 56:12 etc.), sometimes to describe judgment in general (either punishment or reward, e.g. Jer. 25:14; Job. 34:11; Ps. 62:12 etc.), and more often to describe God's punishment of sinners (Job 34:33; Prov. 20:22; Is. 65:6; Jer. 16:18 etc.).³¹

29 Pedersen suggests that "when Jacob asks the shepherds whether Laban has shalom, then it means: Does he live in the close harmony of the family, in a friendly relation to his fellows, has he health and prosperity, is he successful in his undertakings, do the cattle thrive? If the Israelite can answer this brief question in the affirmative, then he has no more to wish for in life." J. Pedersen, Israel, Its Life and Culture, I-II, p. 314

30 Pedersen says that "Salvation, which in its root simply means victory and prosperity, is in its subsequent development entirely penetrated by the ideal of peace which gradually developed in Israel." Ibid, p. 332.

31 *shalom*, meaning recompense, is used in the Old Testament five times as reward, sixteen times as punishment, and four times as judgment in general. In the New Testament, antapodidōmi is used on the lips of Jesus only once, and there it refers to reward (Lk. 14:12,14). Elsewhere, however, it is used to describe God's punishment of sinners (Rom. 12:19; II Thes. 1:6; Heb. 10:30 etc.).

This fourth alternative suggests that what Jesus actually said was, "Would that even today you knew the things that make for recompense," and Luke mistranslated this root as "peace;" but what Jesus really meant in a comprehensive sense was, "Would that even today you knew the things that make for peace and recompense," making a judgment play on the root, QSW, in his characteristic manner. This last alternative seems to us to best fit the available evidence.

"The time of your visitation." We said at the beginning of this discussion that the first and third sections of Luke 19: 41-44 had much in common. This is brought to sharpest focus when, in the light of a similar background in Hosea 9:7, this second phrase is seen to refer to the same two-fold judgment pattern as the phrase discussed above. The verb, paqad, is clearly seen to be another of those Hebrew words used very often to describe the action of God in judgment. Out of the 105 Old Testament uses of this root, twenty times it refers to God's salvation, sixty-seven times to His punishment and five times to His judgment in general (either punishment or reward). Furthermore, "The time [day] of visitation" is a common Old Testament concept which is used as an equivalent for the phrase, "Day of the Lord."³² The Greek word, episkeptomai, is the one most often used for paqad in the LXX where it regularly means both reward and punishment. In the New Testament, the verb and its derivatives are used twenty-two times, only three of which are in the words of Jesus (Mt. 25:36,43; Lk. 19:44). Except for Luke

³² Cf. pp. 234 ff. Cf. above p. 582. Cf. Is. 10:3; Jer. 6:15; 8:12; 10:15; 11:23; 46:21; 48:44; 50:27; 51:18; Hos. 9:7; Micah 7:4 etc.

19:44, there is only one case where the word is used in its full judgment sense (I Pet. 2:12). In the other New Testament occurrences, the positive sense of salvation is uppermost. For this reason T. W. Manson insists that Jesus is using episkopēs in Luke 19:44 to refer only to his message of salvation. Although we do admit that this aspect of the word is certainly present, we cannot agree that it is the only aspect. The clear reference to Hosea 9:7, where the visitation of God's wrath is uppermost, the evidence that in Luke 19:42 Jesus has the two-fold meaning of "recompense" in mind, and the tragic note of this saying which Jesus' weeping and the description of Jerusalem's destruction (v. 43) create, all force us to broaden our understanding of episkopēs to include the comprehensive idea of judgment which always accompanies the "visitation" of God.

kairos. We have already suggested that Jesus uses the term, kairos, most often to refer to some dramatic, climactic moment or period of short duration which has special significance for God's plan of salvation (pp. 228 f.). The following evidence identifies this "time" with the moment or period when Jesus is speaking these words. a) Jesus is looking at the city. He sees there a people lacking in understanding of things that make for recompense or judgment. The time of this ignorance is "even today ... now" (v. 42), and the immediate result is to be the destruction of the city. b) The time of visitation is also identified as a time of ignorance of God's judgment, the immediate result of which is to be this same

destruction of the city. This "time of visitation" must then refer to the "even today" of v. 42.

We are now able to summarize the unity in Luke 19:41-44. Jesus is saying essentially the same thing in two different ways. To fail to recognize the things that make for recompense is to fail to recognize the visitation of God. In other words, the inhabitants of Jerusalem do not understand the message of Crisis which Jesus is "even today" casting before them.

4. Luke 19:10 L-DG. "For the Son of man came to seek and to save that which was lost."

A final Synoptic passage wherein Jesus identifies his mission in terms of Crisis is this logion in L.³³ The two-fold nature of the Crisis is seen in the two-fold condition of men which the logion assumes. Men are in a lost condition and must be sought out and brought to a saved condition. The serious nature of this lost condition is emphasized by the word, apolōlos, a word regularly used to describe destruction. In this passage we see another dimension to the mission and purpose of Jesus. Not only is his purpose to bring men to an awareness of God's Crisis, his purpose is also to bring men to salvation. We might say that Crisis is the necessary purpose, and salvation the ultimate purpose. This logion has echoes in such passages as Matthew 18:14: "It is not the will of my Father who is in heaven that one of these little ones should perish." or in

³³ We note that this formula seems to have been inserted into the text of some mss at Mt. 18:11; Lk. 9:56, and that the story of Zaccheus ends well at Lk. 19:9 (J. Weiss-485). This need not destroy its authenticity as a word of Jesus in Lk. 19:10. The (cont. on following page)

the parables where God is pictured as seeking out the lost one (Mt. 18:12; Lk. 15:8-10, 11-32; Mt. 20:1-16; 22:1-14 etc.).

B. Parables of Crisis. The second loosely defined class of Synoptic material from which Jesus' own Christology of Crisis can be derived is that group of parables wherein Jesus pictures himself in the parable as presenting the Crisis to men, while actually doing just that in real life. The parable is a picture of what is actually happening at the moment of the telling of the parable. Within this general class of material there are three approaches which Jesus takes.

1. The first approach is to picture himself as presenting the Crisis in terms of a call to enter the kingdom of God. This is a call to a Crisis decision for or against the spiritual realm. In the Parable of the Laborers in the Vineyard (Mt. 20:1-16) Jesus pictures himself as an oikodespotēs, going again and again to the market place of the world outside the kingdom to invite men to come and take their place within the "present" kingdom vineyard (pp. 472 ff.). The Parable of the Two Sons (Mt. 21:28-32) is a similar call to a Crisis decision to enter the kingdom of God. Jesus pictures himself as "a man" who had two sons. The sons represent two different kinds of people within Jesus' Jewish audience (pp. 252 ff.). The Crisis is brought to focus in the fact that only one son responds and thereby does "the will of his father" (Cf. Mt. 7:24). In the Parable of the Wedding Feast

33 (cont. from previous page) use of "Son of man" in this way in the third person is common to the teachings of Jesus (Mt. 12:8; 26:24; Mk. 10:33; Lk. 6:5 etc.), and salvation, as the purpose of Jesus, is abundantly demonstrated. Its insertion into the text is really an indication that this was an authentic and common expression of Jesus.

(Mt. 22:1-10) Jesus pictures himself as the son of a king who obviously refers to God (pp. 199 ff.). This time the call to come to the kingdom feast is brought to those outside through the douloi, Jesus disciples. The essential nature of Jesus' mission as a call to a Crisis decision is seen in the fact that the only reason for mentioning the son's wedding in the parable seems to be that this in itself constitutes an imperative for men to come to the feast. The presence of the son in the parable constitutes a call to come to his feast (Cf. Lk. 10:10-11; Mt. 10:40). In the parable of the Dragnet (Mt. 13:47-50), Jesus pictures himself in the Crisis act of casting the net of the visible kingdom into the sea of the world (pp. 287 ff.).

2. The second approach which Jesus takes in this class of parable is to picture himself presenting the Crisis as a call to those who think they are within the spiritual kingdom to render the fruits of the spirit, and so prove their worthiness to be so included. In the Parable of the Wicked Husbandmen (Mk. 12:1-12), Jesus pictures himself as the "beloved son" who is sent to those within the visible kingdom to demand that they render the fruits of the spiritual life (Cf. pp. 99 ff.). Here is a fine example of Jesus presenting the "imperative" which always accompanies the presence of the God of justice (Cf. Chapter V). The Parable of the Pounds (Lk. 19:11-28) is another such Crisis demand by Jesus of his disciples (pp. 447 ff.).

3. Jesus' third approach is to picture himself in the act of presenting men with a Crisis decision to receive the

"word" of the kingdom, and that which accompanies the word, and can for all practical purposes be identified with it, the spiritual basileia itself. In the Parable of the Sower (Mk. 4:3-9, 13-20), Jesus pictures his very act of telling a parable in terms of a sower sowing seed. He is the sower. The seed is the "word" of the kingdom, and also the very spiritual presence of the kingdom itself, which, if properly received, grows up into the spiritual man. The Crisis demand is that the soil of man's soul be prepared, and so receive the kingdom in word and fact. This parable is especially to the point, for we see Jesus picturing the parable, his most characteristic form of speech, as being itself an instrument of Crisis (pp. 121 ff.). In the Parable of the Pounds (Lk. 19:11-28), Jesus pictures himself as an "austere" nobleman who presents his servants (disciples) with a pound which represents the indivisible unity of the word of the kingdom and the spiritual kingdom itself (pp. 447 ff.). The Crisis demand here is that these douloi return to the nobleman the increment, which is the evidence that they have received, not only the word of the kingdom, but the spiritual reality itself. In the Parable of the Two Houses (Lk. 6:47-49; Mt. 7:24-27), although we do not see the figure of Jesus in the parable, the whole point hinges on the doing of the word which Jesus is giving to his audience (Cf. v. 24). The two houses represent men in two different spiritual conditions. The "rock" symbolizes the "doing" of the word, which is evidence that this man has not only received the word of the kingdom, but also that which accompanies the word, the spiritual presence of the kingdom

(Cf. pp. 296 ff.). Basic, then, to Jesus' conception of his own mission is his view of himself as one who casts the Crisis before men in the form of a word which is more than a word...

it is the pneuma tou theou (pp. 121 ff.). In both cases "the kingdom of God." C. The Crisis in Terms of Himself. A third general class of material from which Jesus' Christology of Crisis can be derived is that wherein Jesus presents the Crisis in terms of the acceptance or rejection of himself.

v. Mark 8:35, "For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it."

In Mark 8:34-37, Jesus is comparing two kinds of men. One is going to save his soul (psuchē), the other is going to lose it. The "sufficient extra" for salvation is that in the one case the psuchē-sōma is denied "for my sake and the gospel's." Here Jesus identifies his person and his message as the criterion for the entrance into a soul of the "kingdom ... with power" (Mk. 9:1, Cf. pp. 314 ff.).

Mark 8:38, "For whoever is ashamed of me and of my words ... of him will the Son of man also be ashamed ..."

Here is the same idea as that above, only in the negative. The rejection of Jesus (his person and his words) is tantamount to the rejection of the basileia and dunamis tou theou (Cf. pp. 513 ff.).

Luke 10:16 (Mt. 10:40), "He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me."

In Jesus' missionary charge to the seventy disciples, he again identifies himself as the focal point of the Crisis. He makes the Crisis alternative very clear. It is imperative that

these towns receive the disciples. If they do, then men are to be healed; but if they do not, the dust of that town is to be wiped off and it is to be warned of impending destruction. Here is the two-fold nature of the Crisis. In both cases "the kingdom of God has come near," probably because the disciples are bringing "near" the word of the kingdom, which is closely identified with the kingdom itself in the mind of Jesus. Jesus then brings the whole mission charge to Christological focus in v. 16, where he identifies himself as the criterion of judgment. It is impossible not to see the closest of connections at this point between the "kingdom of God" (vv. 9,11), "me" (v. 16) and "him who sent me" (v. 16). The God of Crisis, the kingdom presence of the God of Crisis, and Jesus himself, the revelation of the God of Crisis, are at this point closely identified.

Luke 12:8-9 (Mt. 10:32-33), "And I tell you, every one who acknowledges me before men, the Son of man also will acknowledge before the angels of God; (9) but he who denies me before men will be denied before the angels of God."

At an earlier point in this dissertation, we have indicated that what Jesus is comparing in this charge to the disciples concerning the Evangelistic mission is the world of men with the kingdom of God in its "present," vertical existence (pp. 238 ff.). The acknowledgment or denial of the disciples in the kingdom presence of God is dependent upon their faithfulness in acknowledging Jesus before men. The connection in Jesus' mind between himself and the kingdom of God is seen in the logical parallel between denying Jesus, v. 9, and blaspheming against the Holy Spirit, v. 10 (Cf. pp. 397 f.). It is further indicative of Jesus' central role in the Crisis to

note that here he pictures himself as the mediator for or against these men in the spiritual presence of God.

Matthew 25:31-46, "... 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; (35) for I was hungry and you gave me food, I was thirsty ... I was a stranger ... I was naked ... I was in prison ... as you did it to one of the least of these my brethren, you did it to me ... you did it not to me.'"

Here Jesus closely identifies his commandment to serve others with men's relationship to his very person. Here is an act done in Jesus' name and for his sake which is said to be not so much an act of love to another as an act of obedience to Jesus himself. It is upon this obedience to Jesus that the final issues of judgment are to be decided. This is reminiscent of Jesus' words in Matthew 12:50, "For whoever does the will of my Father in heaven is my brother, and sister and mother" (i.e. closely identified with me).

Luke 13:24, "Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able."

In Chapter VI we showed the Crisis nature of this parable (pp. 385 ff). We also demonstrated its closeness to John 10:1-9 where Jesus identifies himself as the door. If there is any validity in this comparison, then here is a graphic description by Jesus of himself as the criterion for entrance into the kingdom.

Matthew 25:10, "And while they went to buy, the bridegroom came, and those who were ready went in with him to the marriage feast; and the door was shut."

We have identified the bridegroom at this point as Jesus' portrait of himself. The significant fact for our present discussion is that it is only in company with the bridegroom that ever, precludes the necessary purpose of his mission which was to bring men to judgment.

the virgins are able to go into the eschatological kingdom (Cf. pp. 409 ff.).

We cannot stress too strongly the importance of the above class of material. In this material Jesus identifies himself with the requirements for entering the kingdom, and with the spiritual kingdom itself. Jesus himself is the focal point of God's Crisis. Here is the very heart of Jesus' Christology of Crisis. Here indeed is the very heart of the entire subject of Christology.

D. Christ as Judge. A fourth general class of Synoptic material, from which it is possible to derive Jesus' own Christology of Crisis, is that wherein he pictures himself in the very judging position of God. Within this class of material we first of all find passages wherein we see Jesus in the act of passing judgment upon his contemporaries.³⁴ In Luke 11:37-52 (Mt. 23:23-36) Jesus pronounces judgment upon the spiritual condition of the Pharisees and scribes. Inside they are "full of extortion and wickedness" (v. 39). He calls them "fools" (v. 40), a term which he warned men not to use (Mt. 5:22), even as he warned men not to judge other men (Lk.

³⁴ Many object to the suggestion that Jesus passed judgment upon men. They do so usually on the basis of Lk. 6:37 (Mt. 7:1-2), "Judge not, that you be not judged," or John 8:15, "I judge no one," and John 12:47, "I did not come to judge the world but to save the world." The Lucan passage need not cause a problem, for here Jesus is instructing others rather than laying down a principle for himself. In John 8:16 Jesus mitigates the force of 8:15 by saying, "Yet even if I do judge, my judgment is true," and in John 12:47 we find not an indication that Jesus did not judge, but rather the same identification of purpose which we have found in the Synoptics. This is a statement of his ultimate purpose which was to save. This does not, however, preclude the necessary purpose of his mission which was to bring men to judgment.

6:37). He calls them a "brood of vipers," and pronounces "woe" upon them (Mt. 12:34; 23:33). Jesus calls his contemporaries a "faithless generation" (Mk. 9:19; Lk. 19:41; Mt. 17:17). He calls them an "evil generation" (Mt. 12:45; Lk. 11:29-32. Cf. pp. 434 ff.). He passes judgment upon Peter when he calls him "Satan" (Mk. 8:33, Cf. pp. 419 ff.). The very fact that Jesus presents himself as the criterion for entrance into the kingdom of God indicates that he considers his very presence to be a judgment upon the Sin of his contemporaries.

The Synoptics show Jesus, not only as the judge of his contemporaries, but also as the judge at the eschaton. In the Parable of the Sheep and Goats (Mt. 25:31-46) the Son of man returned in glory is clearly seen to be the judging king (pp. 483 ff.). In Mark 8:38 it is the Son of man who will be ashamed, and so reject those who have rejected him in this life (pp. 513 ff.). In the Parable of the Closed Door (Lk. 13:23-30) it is the householder, whom we have identified as Jesus (pp. 301 ff.), who closes the door and orders the wicked ones to depart. In the Parable of the Pounds (Lk. 19:11-27) it is the "nobleman," representing Jesus (pp. 447 ff.), who rewards the faithful servants and says to the unfaithful one, "I will condemn you out of your own mouth, you wicked servant" (v. 22). We are aware of the strong reference to the messiah as judge in the Inter-Testamental literature,³⁵ but see no necessity for assuming, as do so many, that therefore the above Synoptic refer-

³⁵ Enoch 61:8; 62:8; 45:3; 69:27 etc.

ences to Jesus as eschatological judge are authentic. We have seen this to be the case so often that we would be very much surprised if Jesus had not taken part of his concept of the messiah as eschatological judge from this common body of Jewish tradition, and then transcended it in his creative way.

Having examined all of the evidence in detail, it is now possible to summarize the Synoptic Christology of Jesus with some rather definite conclusions. In general we may say that all that Jesus thought and said about himself, as recorded in the Synoptics, centers around the concept of the justice and judgment of God. He describes the major burden of his mission on earth as the casting before men of the love, the wrath and the imperative of the God of justice. He describes the Crisis not only in terms of the reception or rejection of the basileia, dunamis, pneuma tou theou, but in terms of the acceptance or rejection of himself. Finally, he places himself in the very judging position of God, both in the present life and at the eschaton. The inescapable conclusion to all of the above is that Jesus identifies himself in the closest way with the very presence of the God of justice. In all reality, he sees himself as the very incarnation of the God of justice.

SUMMARY OF JESUS' SYNOPTIC PRESENTATION OF THE LOVE AND THE WRATH OF THE GOD OF JUSTICE

MARK

AUDIENCE (Cf. pp. 127 ff.) D DG G O

CATEGORY:

- I. Passages where love and wrath, reward and punishment are equally stressed. ---- ---- ---- ----

MARK

AUDIENCE

AUDIENCEDDGGO

CATEGORY:

II. Passages where love and wrath, reward and punishment are presented, but <u>love</u> and <u>reward</u> are stressed.	Lk. 10: 9:44-50 Lk. 19: 11-28 Lk. 17:34-35, 37	-----	Lk. 12: 21-26 Lk. 13: 22-24	-----
III. Passages where love and wrath, reward and punishment are presented, but <u>wrath</u> and <u>punishment</u> are stressed.	Lk. 12: 8:35-37 9:42-48 35-38	Lk. 6: 5: 25-27 Lk. 6:35	-----	12:1-12
IV. Passages where <u>love</u> and <u>reward</u> alone are presented.	Lk. 12: 4:26-29 9:38-41 10:29-31 9:1	-----	Lk. 11: 11:23 Lk. 11: 24-26 Lk. 11: 34-35	-----
V. Passages where <u>wrath</u> and <u>punishment</u> alone are presented.	8:38	-----	-----	3:28-29

Q

CATEGORY:

I. Passages where love and wrath, reward and punishment are equally stressed.	Lk. 12: 41-46 Lk. 12: 49-53 Lk. 12: 8-9	Lk. 6: 37-38 Lk. 6: 43-44 Mt. 7: 24-27 Mt. 8: 11-12 Lk. 13:30 Lk. 6:45	Lk. 11: 19:41-44 16:19-31 14:15-24	-----
II. Passages where love and wrath, reward and punishment are presented, but love and reward are stressed.	-----	-----	4:17-21 23:43	-----
V. Passages where wrath and punishment alone are stressed.	9:52	6:24-25	12:13-21 13:1-5 13:6-9 23:27-31	-----

Q

AUDIENCE

DDGGOCATEGORY:

III. Passages where love and wrath, reward and punishment are presented, but wrath and punishment are stressed.	Lk. 10: 8-16 Lk. 19: 11-28 Lk. 17:34-35, 37	-----	Lk. 12: 54-56 Lk. 13: 22-24	17:33-34
IV. Passages where love and reward alone are presented.	Lk. 12: 32-34 Lk. 12: 35-38	Lk. 6: 20-23 Lk. 6:35	-----	-----
V. Passages where wrath and punishment alone are presented.	Lk. 12: 4-5 Lk. 14: 34-35 Lk. 17: 26-29	Lk. 13: 25-27 7:13-14	Lk. 11:23 Lk. 11: 24-26 Lk. 11: 29-32 Lk. 12: 57-59	Lk. 11: 37-51 Lk. 13: 34-35
IV. Passages where love and reward alone are presented.	10:41 20:11-16 18:19	-----	11:28-30	-----

LCATEGORY:

I. Passages where love and wrath, reward and punishment are equally stressed.	-----	-----	-----	18:9-14
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II. Passages where love and wrath, reward and punishment are presented but love and reward are stressed.	-----	-----	-----	-----
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III. Passages where love and wrath, reward and punishment are presented, but wrath and punishment are stressed.	-----	-----	19:41-44	16:19-31 14:15-24
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IV. Passages where love and reward alone are presented.	10:20	-----	4:17-21 23:43	-----
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V. Passages where wrath and punishment alone are stressed.	9:62	6:24-26	12:13-21 13:1-5 13:6-9 23:27-31	-----
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BY AUDIENCE:

MAUDIENCEDDGGOCATEGORY:

I. Passages where love and wrath, reward and punishment are equally stressed.	25:1-13 25:31-46	-----	-----	13:33
II. Passages where love and wrath, reward and punishment are presented, but love and reward are stressed.	-----	-----	-----	-----
III. Passages where love and wrath, reward and punishment are presented, but wrath and punishment are stressed.	13:47-50 18:23-35	5:17-20 6:2-16 7:13-14	13:24-30	21:28-32 21:43 22:1-10 12:36
IV. Passages where love and reward alone are presented.	10:41 20:1-16 16:19	-----	11:28-30	-----
V. Passages where wrath and punishment alone are presented.	15:12-14a 22:11-14	5:21-24	-----	23:15-33 12:34a

TOTAL NUMBER OF SYNOPTIC JUDGMENT PASSAGES

BY CATEGORIES:

I. Where both love and wrath are equally stressed.....	14
II. Where both are presented, but love and reward are stressed...	1
III. Where both are presented, wrath and punishment stressed.....	21
IV. Where love and reward alone are presented.....	15
V. Where wrath and punishment alone are presented.....	23

BY GENERAL EMPHASIS:

Judgment in its negative aspect (Categories I, III, V).....	58
Judgment in its positive aspect (Categories I, II, IV).....	30

BY AUDIENCE:

Judgment in its negative aspect (Categories I, III, V)	
D	----- 19
DG	----- 12
G	----- 13
O	----- 14

BY AUDIENCE:

Judgment in its positive aspect (Categories I, II, IV)

D -----	16
DG ----	8
G -----	4
O -----	2

QUALIFICATIONS TO THE ABOVE CHART:

1. There is a certain artificiality to the above chart in that within each passage there are varying degrees of intensity given to God's love and His wrath which it is impossible to chart. Such refinements have been dealt with in the body of the thesis.
2. This is of course not all that Jesus said on the subject of God's judgment. What we have is the result of the selective activity of the Evangelists, rather than the complete mind of Jesus.
3. We must allow at times for the heightening of emphasis on one or another aspect of God's judgment by the Evangelists. Such, however, is the exception rather than the rule.

CONCLUSIONS FROM THE ABOVE CHART:

1. From the above we conclude that in the Synoptics Jesus says almost twice as much about the wrath of God as he does about the love of God. This is in striking contrast to the generally held view that Jesus came to reveal God's love alone.
2. In the above we find rather striking proof that Jesus adapted his judgment message to suit his audience. When speaking to the disciples in the Synoptics, he stresses the full picture of God, His love and wrath in about equal measure. When speaking to an audience containing disciples and the general multitude (DG), he lays a slightly greater emphasis on God's wrath. When speaking to the general multitude (G) he emphasizes God's wrath much more, and when speaking to his opponents (O), God's wrath is almost his exclusive message.
3. The above is clearly indicative of Jesus' Evangelistic technique, as well as his concept of the judgment of God. Only in speaking to the disciples, to whom he explained all things, was he able to stress the full picture of God's nature. To "those outside," and especially those in active opposition, Jesus stressed the wrath of God, because that was all he could foresee for their future unless the opposition ceased. We have said that wrath is God's reaction to Sin. In the above chart we see God's reaction of wrath against Sin through the very revelation of His judgment, Jesus Christ.
4. We must remind ourselves that the above charted stress on wrath is indicative of technique, and not purpose, or, as we

have elsewhere expressed it, of necessary purpose rather than ultimate purpose. The logic of all we have said so far is that God is love. His purpose for men is that they receive the basileia, the spiritual manifestation of that love, into their souls, and so find salvation. But men have the power to reject God's love, and so to live in the darkness of wrath, the absence of God. God's wrath then is not His purpose but a means toward achieving His purpose of salvation, and the necessary result of the rejection of His spiritual presence. Jesus' technique in the Synoptics is to present the Crisis of God's presence to men. From the standpoint of God, this is the revelation of love and wrath. From the standpoint of man, this is the imperative of a choice between that love and wrath.

THE NOTE OF URGENCY

We noted in Chapter V that the inescapable corollary to the presence of the God of justice is the divine, categorical imperative. Perhaps one of the clearest indications of the centrality of the Crisis in the life and teaching of Jesus, and the final key to Jesus' whole mission and message, is this note of imperative urgency which dominates the Synoptics.

Matthew 25:13, "Watch therefore, for you know neither the day nor the hour." 36

Luke 11:29-36, "The queen of the South will arise at the judgment with the men of this generation and condemn them; ... Therefore be careful lest the light in you be darkness." 37

Luke 12:35-38, "Let your loins be girded and your lamps burning." 38

Luke 12:13-21, "Take heed, and beware ... for a man's life does not consist in the abundance of his possessions ... 'Fool! This night your soul is required of you'" (Cf. pp.

Luke 12:1-12, "I will warn you whom to fear: fear him who, after he has killed, has power to cast into hell; yes, I tell you, fear him!" (Cf. pp. 171 ff.).

36 Grēgoreite here is a warning to be morally and spiritually prepared (Cf. pp. 413 ff.).

37 The light symbolizes the presence of God within a soul (Cf. pp. 400 ff.).

38 The burning lamp is symbolic of a Spirit-filled soul (Cf. pp. 404 ff.).

Luke 13:34-35, "O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often ... and you would not! Behold, your house is forsaken!"

Whenever God is strongly revealed, man is presented with the Crisis. He is placed in the point of tension between the love and the wrath of God. He is faced with the necessity of a choice, for or against the divine presence. This point of decision is characterized by a tremendous urgency--a tension between the actual and the newly possible, between what he is and what he might become. In Jesus Christ, God's self revelation reaches its perfect form. Here is God Himself, and so it comes as no surprise that Jesus Christ is the historic occasion of greatest tension. His mission and message, his very person, creates tension. He brings men to the Crisis of decision, and he, himself, acts as the sword of judgment dividing the good from the bad. So it is that the final conclusion of our study is this: the key to the nature of the Biblical God is Eternal Justice; the key to His relations with men is Eternal Judgment; the key to the nature of Jesus Christ is that here is the very incarnation of the God of Eternal Justice and Judgment.

"I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed; to love Jehovah thy God, to obey his voice, and to cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which Jehovah swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them" (Deuteronomy 30:19-20).

APPENDIX A

SOME FURTHER EVIDENCE FOR THE COMPOSITE NATURE OF MARK 13

Vincent Taylor, in his recent commentary on Mark, has clearly stated the position of a great host of New Testament scholars with regard to Mark 13 and parallels

It is now widely agreed that (1) the chapter is composite and that with reasonable certainty the last Markan modifications can be determined; (2) that doctrinal and catechetical interests have affected the material which Mark used; and (3) that genuine sayings of Jesus are embodied in it and adapted to later conditions (TMk-499).

T. W. Manson further defines the commonly held thesis with regard to Mark 13 when he says,

The conclusion to be drawn is that Mark xiii is a compilation containing genuine utterances of Jesus, but that the way in which the sayings have been arranged is such as to give a wrong impression of his eschatological teaching.¹

The confusion seems to be this: Mark 13 contains two strands of tradition, one dealing with the destruction of Jerusalem, and the other dealing with the time and nature of the Parousia, but both woven together in such a fashion as to give the impression that the two events are to occur simultaneously. There has been so much work done already to demonstrate the correctness of this thesis that there is no need at this point to belabor the proof. The following outline is suggestive of the order in which the two strands of tradition have been interwoven.

¹ TOJ-262. Cf. also Men-232, Raw-181, MMW-617, RM-246, BHS-491-494, PGS-63 f., GHT-63 et al.

<u>MARK 13</u>	<u>PARALLELS IN THE TEACHING OF</u>	<u>OLD TESTAMENT AND</u>
Mark 13:1-4	The substance of the questions. ²	EXTRA-TESTAMENTAL
5-13	Concerning the second coming and end of the world.	
14-23	Concerning the destruction of Jerusalem.	
24-27	Concerning the second coming and end of the world.	
28-30	Concerning the destruction of Jerusalem.	
31-37	Concerning the second coming and end of the world.	

If the above is a correct analysis of the chapter, then the rather artificial alternation between the two themes strongly suggests that, although much of this material represents the actual words of Jesus, the final form is a literary work rather than the accurate record of an actual discourse.

A further commonly held thesis with regard to Mark 13 is that imbedded in this chapter is a so-called "little apocalypse."³

<u>MARK 13</u>	<u>PARALLELS IN THE TEACHING OF</u>	<u>OLD TESTAMENT AND</u>
	<u>JESUS IN OTHER PORTIONS OF</u>	<u>EXTRA-TESTAMENTAL</u>
	<u>THE SYNOPTICS</u>	<u>REFERENCES</u>
1-2	Lk. 19:41-44 (L); Lk. 13:4-5 (L)	-----
4-6	Lk. 17:23 (Q); Mt. 7:15 (M)	-----
7-8	-----	4 Ezra 13:31; Is. 19:2
9	Mt. 10:17-18 (Lk. 12:11 f) Q	-----
10	Mt. 28:19 (M); Mt. 25:32 (M)	-----
	Mk. 11:17; Lk. 24:47 (L)	-----
11	Mt. 10:19-20 (Lk. 12:11-12) (Q) (John 14:26; 15:26)	-----
12	Lk. 12:51 (Mt. 10:34) (Q)	Micah 7:6
13a	Mt. 5:10 (M); Lk. 6:22 (Mt. 5:11) (Q)	-----
13b	Mt. 10:22b	Daniel 12:13

2 Note that there are two questions, one concerning the destruction of the temple and the other concerning the end of the age. Matthew makes this clear in his version of the incident, Matthew 24:3.

3 Cf. TMk-498, So PGS-65 f., BHS-491 f., AHM-343 f., Raw-180 f., HB-231 f., et al.

<u>MARK 13</u>	<u>PARALLELS IN THE TEACHING OF JESUS IN OTHER PORTIONS OF THE SYNOPTICS</u>	<u>OLD TESTAMENT AND EXTRA-TESTAMENTAL REFERENCES</u>
14a	-----	Dan. 11:31; 12:11
14b	-----	Hos. 9:7; Is. 26:20-21
15-16	Lk. 17:31	-----
17	Lk. 23:28-30 (L)	-----
18	-----	-----
19	Lk. 23:28-30 (L); Lk. 19:41-44 (L)	Dan. 12:1
20	-----	-----
21	Lk. 17:23 (Mt. 24:26-27) (Q)	-----
22	Mt. 7:15 (M)	Deut. 13:1
23	Mk. 13:33; Lk. 12:13	-----
24	-----	Is. 13:10; 24:17; 27:23
25	-----	Is. 27:19-20; 34:4
26	Lk. 17:24 (Mt. 24:26-27) (Q)	Dan. 7:13-14
	Mk. 14:62; Mk. 8:38	-----
27	Mt. 25:31-46 (M); Lk. 13:29 (Mt. 8:11) (Q); Mt. 13:41 (M); Lk. 13:34 (Mt. 23:37) (Q)	Deut. 30:4; Is. 27:13
28-29	Mt. 16:1-3 (Lk. 12:54-56) (Q)	-----
30	Mk. 9:1; Mt. 23:36	-----
31	Lk. 16:17 (Mt. 5:18) (Q)	-----
32	Lk. 11:16 (L); Mk. 8:12; Mt. 16:4	-----
33	Lk. 12:39-40 (Mt. 24:43-51) (Q); Mt. 25:1 f. (M); Lk. 12:43-46 (Q)	-----
34	Lk. 19:12-13 (Mt. 25:14-30) Q	-----
35-37	Lk. 12:39-40 (Mt. 24:43-44) Q	-----

tent. In the above outline, seven verses automatically separate themselves out (7, 8, 14, 18, 20, 24, 25). There are certain rather significant things which these seven verses have in common, which tend to bind them together and suggest that originally they were not part of a long discourse such as Mark 13, but existed separately as a unit, or as part of a larger work. 1) None of them has a parallel in any other part of the Synoptic words of Jesus. 2) Bousset points out that they all contain expres-

sions which are typical of the language of Jewish apocalyptic.⁴ 3) This material as a whole has by far the strongest reference to Old Testament and Jewish literature of all the material contained in Mark 13.⁵

4) One further fact of significance must be noted. This is the complete lack of moral, ethical or spiritual content in these seven verses. They deal merely with the saving of the physical lives of the elect, and with the signs of the coming of the Son of man. This is especially significant when viewed in relation to the following facts. One inescapable conclusion of our Synoptic study has been that Jesus was primarily concerned with moral, ethical and spiritual interests, and only remotely, if at all, with apocalyptic interests (Cf. RM-235 f). Furthermore, we have noted that in many places where he quotes or refers to the Old Testament or to extra-Testamental literature, his standard practice is to either build his own use of this literature upon the moral-spiritual content already there, or to add his own creative moral-spiritual content. Now if we examine carefully all of the Old Testament passages cited as being referred to in Mark 13,⁶ we find four that

4 W. Bousset, The Antichrist Legend, translated by A. H. Keane (London: Hutchinson and Co., 1896), p. 113.

5 P. B. W. Strather Hunt's suggestion that the "little apocalypse" might have been derived from some of the Testimony literature is a possible explanation of this phenomenon (PGS-65).

6 Cf. the Appendix to Nestle's Greek New Testament for one of the most extensive lists.

are probably directly quoted in Mark 13 (Dan. 12:1; Is. 13:10; Hos. 9:7; Dan. 12:11), and at least four others that are alluded to indirectly (Is. 34:4; Micah 7:6; Is. 27:13; Dan. 7:13-14). The significant thing for our discussion is this: of these eight Old Testament references, all but Isaiah 34:4 have an explicit moral-spiritual content in their Old Testament context, yet none of them has any moral-spiritual meaning whatsoever in Mark 13. The question arises: if Jesus was so concerned over moral-spiritual issues, and if he consistently used Old Testament passages for their moral-spiritual content, why is the moral-spiritual teaching of these eight Old Testament passages completely absent in their use in Mark 13?

As we see it, there are two major possibilities: a) The first is that the material in Mark 13, especially those seven verses so heavily weighted with these de-spiritualized Old Testament references, represent sayings of Jesus dealing with apocalyptic issues which have been taken from their original context in the words of Jesus and incorporated in a collection of sayings concerned solely with apocalyptic matters. b) Another possibility is that some of these sayings are not authentic words of Jesus. The fact that the seven verses in Mark 13 under consideration are not paralleled in any other part of the Synoptics would tend to support this possibility. Whatever be the case, and we see truth in both possibilities, these two explanations and all the above phenomena converge at this point:

the above-mentioned seven verses are probably out of place in their present context in Mark 13, which serves to further illustrate the composite nature of the chapter, and lend support to the theory of a "little apocalypse" imbedded within it.

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BDC Bultmann, Rudolf, Die Geschichte der Synoptischen Tradition. Göttingen, 1921.

BHS Streeter, Burnett Hillman, The Four Gospels. London: Macmillan and Co., Ltd., 1931.

BJW Bultmann, Rudolf, Jesus and the Word. (Translated by Louise Pettibone Salch, Arminia Hentress) London: Iver Nicholson & Watson, Ltd., 1935.

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BSE-CC Barton, Burton Scott, The Gospel before the Gospels. London: George Allen & Unwin, Ltd., 1928.

ChF Gullmann, Oscar, Christ and Time (Translated from the German by Floyd Wilson). Philadelphia: The Westminster Press, 1950.

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